BISHOP EDWIN F. LEE
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A Jungle Path

PERSONALS

BISHOP EDWIN F. LEE and the REV. R. L. ARCHER proceeded on September 8th to Sumatra. From Medan they went to Rantau Prapat, 300 Kilometres south of Medan, where a new church was dedicated. The church was filled to capacity, largely with the Batak congregation, but there were present also four Malays, one representing the Sultan, besides the Dutch Controlleur (an official with duties similar to those of the District Officer in British Malaya), and a number of Europeans. At the dedication service the REV. EPHRAIM SIHOMBING was ordained an Elder. After a twelve days' visit to the stations in the Sumatra Mission Conference, BISHOP LEE returned on Wednesday, September 20th, to Singapore, MR. ARCHER being detained for a further three weeks in Sumatra.

On the 29th September, BISHOP and MRS. LEE expect to start on a tour of the Peninsula during which they hope to vist all of the Mission stations, returning to Singapore on the 16th October. On October 19th and 20th the District Superintendents of the Malaya Annual Conference will meet with BISHOP LEE in Singapore for a general discussion of the work of the Church and of the Conference Programme, and at the end of October BISHOP LEE will sail for a brief visit to the Philippine Islands.

The Straits Times of August 28th gives the following information: "PADRE AMERY is to be seen at most of the County cricket matches near Bristol. He does a great deal of 'substitution work' in the neighbourhood and his preaching is as vigorous and and thoughtful as ever". MRS. AMERY has prepared a series of monologue plays in which various racial characters of Malaya are introduced. She presents these programmes to church societies in England very successfully.

With deep regret we report of the death of MISS FLORENCE MONONMONY STEPHENS, eldest daughter of MR. MRS. F. R. STEPHENS of Seremban. She was taken ill with the whooping cough on the 3rd August, her condition became serious and the doctors discovered that she had contracted pneumonia. On the 11th August she succumbed. We extend our deep sympathy to her parents, relations and the host of friends.

MR. HO SENG ONG, Principal, Anglo-Chinese School, Malacca, with his wife and children, spent the recent school holidays at Cameron's Highlands.

THE REV. & MRS. PAUL B. MEANS and family spent Sunday, June 18th, at the home of Mr. and Mrs. Kingham at 3030 North Halsted St., Chicago, and spoke Sunday morning at West Ridge Community Church, Chicago, and Sunday evening at a gathering at First Church, Evanston, in both cases stressing the new work among the Sakais in Malaya. Mr. Means expects to spend some time in Germany this summer working on his Ph. D. thesis of which the subject is "Germany and the Social Crisis". They are planning to return to Malaya in time for Conference.

DR. E. E. TUCK, former Associate Secretary of the Board of Foreign Missions for India and Southeastern Asia, has been appointed as pastor of Bethany Church, Tacoma, Washington, U. S. A.

The marriage of the REV. EGON OSTROM and MISS VERA EDBORG was solemnized at the Methodist Episcopal Church, Medan, on July 29th, 1933. We extend our heartiest congratulations.

For the benefit of the many friends of MRS. SYLVIA BARNES THOMAS formerly of the Methodist Girls' School, Singapore, we quote the following from the Philippine Observer:—"The organist, Mrs. Sylvia Barnes Thomas revealed thorough discernment in the choice of stops and in the manipulation of the instrument. The organ, being of the most modern type, afforded her a remarkably wide range of flexibility in expression. The audience was charmed with the reserved delicacy of shading and the subtle grace of her playing. The console being out of sight the hearers were scarcely conscious of the organist, so smooth and well finished was her work."

As we go to press we have learned of the sudden death of the REV. M. R. DORAISAMY. His friends are familiar with his brave fight against his illness of some 15 months ago which involved his return to India for several months. He recovered to a remarkable degree and returned to Malaya early this year. For a few months after his return he resumed his duties in the Tamil Church and the Anglo-Chinese School, Singapore. At the close of the second term of school he retired from the staff of the Anglo-Chinese School, and hoped to devote his full time to the work of the Church. The week before his death he entered the hospital for a few days and then returned to his home considerably improved in health, as his friends believed. On the evening of September 25th he quietly slipped away from his home circle and earthly friends to join a new family circle in the Father's House. Our deepest sympathy is extended to his wife and children in their loss of a loving husband and father. A more detailed account of his illness and of the funeral together with an appreciation of his life of devoted service to his Master will appear in our next issue.

According to the Michigan Christian Advocate of August 24 Rev. F. H. Sullivan of Ewen is busy with lectures on "The Wild Man of Borneo" and kindred subjects. His large fund of information and his numerous curios make these lectures exceedingly interesting to the people of America.

Word has just been received of the death of MRS. ELLA S. KINGHAM, mother of the Rev. J. J. Kingham so well-known in Malaya. Her death occurred on the 21st August at her home at 3030 North Halsted Street, Chicago, Illinois. Mr. Kingham's many friends in Malaya will be sorry to hear this news and will join with us in extending sympathy to him and to other members of the family who share his loss.

August 30th saw many visitors in Singapore in the persons of the members of the Committee on Publications and Church Extension. Bishop Edwin F. Lee presided at the sessions of the Committee. Besides the Singapore members, Dr. Chen Su Lan, and the Rev. S. M. Thevathason, the Rev. A. V. Klaus and Dr. A. H. Prussner of Sumatra, and the Rev. M. Dodsworth and the Rev. R. A. Blasdell of Malacca were in attendance.

The period since our last issue has been productive of many weddings we are happy to report the following which have come to our notice:

July 11th.

MR. SHIH YUNG KWONG and MISS MA MING HUA were married in the Simpang Ampat Methodist Church, Sitiawan. Mr. Shih is the Headmaster of the Bruas Chinese School.

August 19th.

MR. GOH CHOON LIM and MISS KANG SIOK BEE were married in the Methodist Church, Malacca. Mr. Goh is a graduate of Raffles College and at present is teaching in the Anglo-Chinese School, Malacca.

September 2nd.

MR. ARTHUR KANAGARETNAM and JESSIE RETNAM JESUDASON were married at Wesley Church, Ipoh. Mr. Issac is a son of the Rev. Edward Isaac, well-known to Methodists in Malaya, and is at present employed in the Post Office, Ipoh.

September 9th.

DR. ALFRED R. KANDIAH and MISS ROSE J. SUPRAMANIAM were married at the Tamil Methodist Church, Kuala Lumpur. Mr. Kandiah is a graduate of King Edward VII Medical College, Singapore, and is at present employed in the Health Department Kuala Lumpur. His bride is the daughter of the Rev. J. A. Supramaniam of our Church.

(Continued on page 27).

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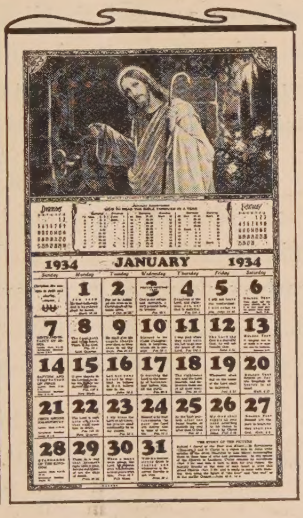

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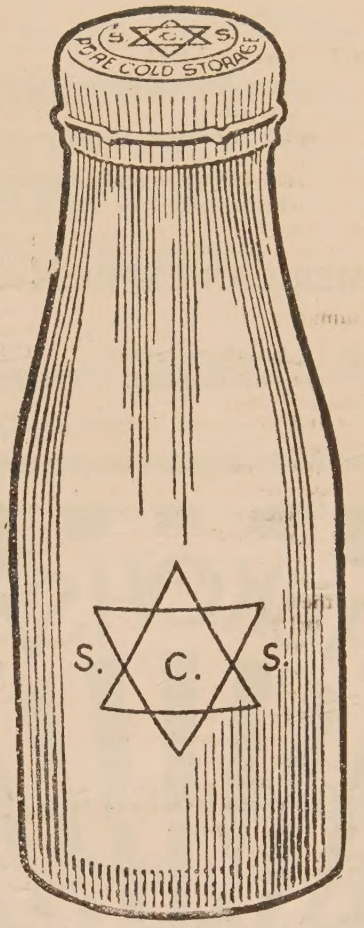

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ALL-DAY WOMEN'S MEETING IN SITIAWAN

Neither poverty nor cares nor the difficulty of leaving the daily tasks deterred women who in their hearts have the love of God, from gathering together, getting acquainted and singing spiritual songs, making melody with their hearts to the Lord. Thus on Saturday, July 29th, did the women of Sitiawan come by lorries from Sungei Wangi both Second and Third Road congregations, and from Ayer Tawar to the Pioneer Church in Kampong Koh. By dozens they came till at ten the church was comfortably filled. Even the babes in arms and the toddlers kept quiet as the speakers directed their minds to spiritual things. Devotions were led by Rev. Shih Yu Shou of Simpang Ampat. Rev. Li Hok Hiang of the entertaining church spoke on "Christianity's Debt to Women."

The meeting was graced by the presence of Mrs. Cora L. Coole, white-haired mother of the resident missionary, who has taught in her boy's school in Kutien, China, many of the pastors and vernacular school teachers of Sitiawan and Sibu, and who has come in contact with many of the Foochow women. She brought greetings from the Christians in China and gave a practical talk on living the Christian life, the help we can receive in acquiring self-control and sound judgments. The talk was translated into the Hokkien dialect by Mrs. Moi Poh Peng of Ayer Tawar.

Then an offering was taken, not just because it was a Methodist meeting but to pay for the common tiffin, and it did. Miss Sadler and the girls' school teachers prepared rice, soup, meat, and vegetables in the Foochow style which was served to 135 persons from the new kitchen of the nearby girls' school.

At 2 p.m. Mrs. U. Sing Giek, Bible Woman in Ayer Tawar, led devotions. Rev. D. P. Coole followed with a talk on the Bible, its different versions, language translations, and value for us. Others gave testimony of values received. Representatives of each church gave reports of women's work since the last meeting. The Dorcas Society of Ayer Tawar, Kindergarten in Third Road, and the Junior League in Kampong Koh were especially mentioned. The Sungei Wangi Third Road ladies invited the women to assemble in their new church in October.

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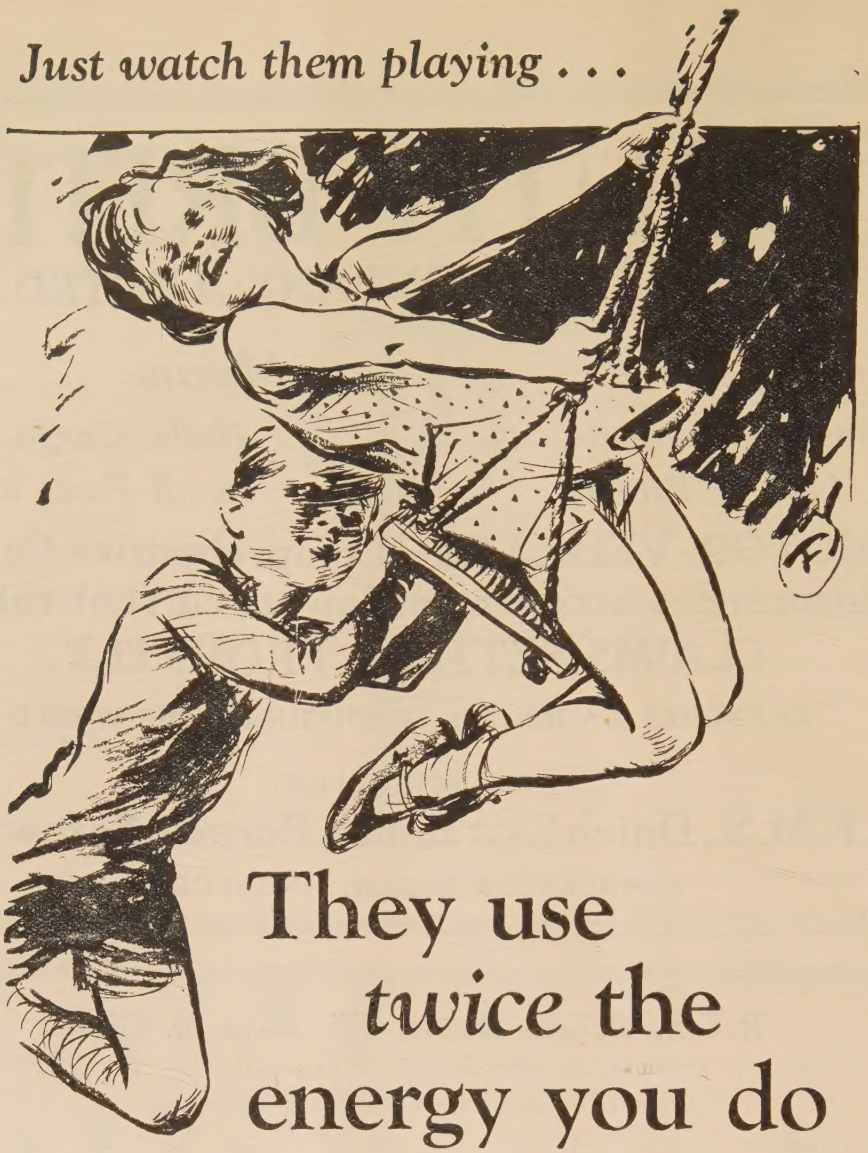

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LITTLE wonder they get tired out. The vigorous way they throw themselves into everything they do. Playing . . . tearing about . . . and school work as well — such lots to do, such lots to learn. And they have to *grow* as well.

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And naturally, when they're growing fast, children sometimes get out of sorts and tiresome and you wonder what to do about it. For at times, in spite of what you do, all their reserves are used up. You give them all they *want* to eat, but even so, they may not be getting just the kind of food to meet their energy needs.

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BRITISH THROUGHOUT AND MADE IN ENGLAND

The Malaysia Message

Official Organ of the Singapore Area of the Methodist Episcopal Church

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for

Missionary, Educational and General Religious Information

October, 1933. Vol. 43. No. 10

PREACH THE WORD !

So Paul urged the young preacher, Timothy. He was to become a herald and wherever he went was to publish the "glad tidings of the Kingdom." Such, also, was the instruction given by Jesus when the Twelve were sent out into the surrounding villages. Such has been the command, received and acted upon by the Church in every period of her history. The task of the Church is a preaching task. To her a divine message has been entrusted and a divine commission given. A needy world awaits the message, and the Church dare not delay in obeying the terms of her commission. Out of the preaching of the Word have sprung many valuable activities which have been given the enthusiastic support of the Church, and at least at the beginning and frequently for longer periods they have been under the direct care of the Church. Schools have been established, hospitals have been built, homes have been provided for the poor and the aged, orphans have been cared for, and other helpful activities have grown out of the preaching of the Word. These, however, have not been primary, nor are they to-day. The primary function of the Church still remains: "Preach the Word!"

The Word to be preached is a living Word. It does not die with the generation to whom it is preached, but it lives on from generation to generation. The angels first brought it to earth: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Jesus preached it: "The Son of Man is come to seek and to save that which was lost." Paul preached it: "Christ Jesus came into the world to save sinners." Peter preached it: "Ye were not redeemed with corruptible things, as silver and gold,. . . . but with the precious blood of Christ." The same word Luther preached, and Wesley, and Spurgeon, and Moody. The Church lives in the preaching of this living Word. The needs of the present age require the utmost loyalty of the Church to her great commission of preaching the Word.

If the Church of this generation is to accept her full responsibility for preaching the Word, by what means is she to discharge it? We have heard some references to the preaching of *a life* as though a Christian might feel his duty satisfactorily performed if he had led a good life. A well lived life is a powerful support to the spoken word, and many an eloquent sermon has been nullified by failure to live its precepts; but the doctrine of silent sermons was unknown to the early Church. When Christ sent men to preach, He bade them be heralds, not statues, in the villages to which they went, and the most necessary thing for a herald was a strong, vibrant voice. The Church needs the persistent preaching of the Word to-day—in congregations, on streets, man to man—when the message is given to numbers or to individuals that Jesus Christ is the Saviour of the world.

Besides the spoken sermon, the Church has at her command a powerful agency in the printed page through which her message can be borne to the people. How indifferent we have been to this powerful voice! Not only can the Bible be obtained by the poorest, but the messages of the best religious leaders of every generation can be passed on to others by this means. Let Christians of this generation arouse themselves to the use of this powerful agency of the Church, and may the written Word, as well as the spoken, be used to preach the Word.

Then the Church to-day has a means little dreamed of by the Apostles—her institutions. Through the centuries, and especially within the last century, these institutions have been increasing in number and size and power at a remarkable rate. Schools and colleges, medical establishments of various kinds, and social and philanthropic institutions have afforded an exceedingly useful connection between the Church and the people of the world. Through these institutions thousands have heard the message of Christ's redeeming love. There is no reason in our day why it should not be so. Jesus interested Himself in all the needs of humanity, but in meeting these needs He did not lose an opportunity of preaching the great truths of the Kingdom. Neither need the Church to-day through her institutions.

The Church faces a great opportunity to-day. For years people have been occupied with things. Materialism has seemed attractive, but now is seen in its true character—unsatisfying and unstable. To-day thousands of hearts are crying out for something which will satisfy their higher cravings and that will abide. The Gospel will satisfy as it always has. What will be the attitude of the Church toward this treasure which has been committed to her, now so badly needed by the world? The answer that should be given was given at the Jerusalem Conference: "We cannot live without Christ, and we cannot bear to think of men living without Him. We cannot bear to live in a world that is un-Christian. We cannot be idle while the yearning of His heart for His brethren is unsatisfied."

O Church of the living God, thy present task is clear as it has been in every age. Thou bearer of this greatest of all messages, "cry aloud, spare not; lift up thy voice like a trumpet," and cease not until "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." "Preach the Word!"

HENRY MARTYN HOISINGTON

Born 7th January 1880—Died 6th September 1933.

By the death of Mr. Henry Martyn Hoisington, the Anglo-Chinese School, Singapore, has lost not only a valued member of its staff but one whose connection with the school goes back to its very early days. In 1890–2 he was a pupil in the Anglo-Chinese School, while his father was serving as one of the Mission's earliest Tamil Pastors. After a few years' residence in Ceylon he returned to be first in the Queen's Scholarship Examination of 1898, but to be disqualified on the residential qualification.

He then won a Gilchrist Foundation Scholarship from Wesley College, Colombo, which took him to Cambridge where he passed the Mechanical Science Tripos with Honours. His academic knowledge was put to practical test in three years' work with the United States Steel Corporation following which he returned to Ceylon for a short time and eventually accepted the offer of an appointment in the Anglo-Chinese School, Singapore, on 1st November, 1909.

It is not too much to say that from that time onward until he ceased teaching on 12th May, 1933, the school was the centre of Mr. Hoisington's life and thought. He was a born teacher stimulating his pupils to academic achievement, but imbued with an idealism that went beyond what is so often the dull routine of the classroom. The regard and esteem of his pupils was markedly shown in the tributes paid at Memorial Services, and by the large number in attendance at the funeral.

On the afternoon of 7th September, Rev. A. Eklund conducted a service in the School Hall at Coleman Street where so many years of Mr. Hoisington's teaching life had been spent, and which was the scene of his early Church fellowship. Moving tributes were paid by Mr. Yap Pheng Geck for former pupils, Mr. M. V. Pillai for the Ceylonese community, and Mr. T. W. Hinch for the School. The service at the graveside in Bidadari cemetary was conducted by Bishop Edwin F. Lee assisted by Rev. A. Eklund.

A special service was held on Sunday morning at the Tamil Church, Short Street. Addresses were delivered by the Rev. E. G. Proctor, Mr. A. Athisayam, the pastor Rev. M. R. Doraisamy, and the Rev. S. M. Thevathason. Suitable musical items in English and Tamil contributed much to the solemnity of the occasion.

On the opening day of the School Term, 18th September, an impressive service was held at the Anglo-Chinese School, Cairnhill Road, attended by all the Secondary School and by the staffs of the Primary and Middle Schools. Addresses were given by Mr. Chen Jan Choon (1933 Senior), Mr. V. Radha (1931 Senior) and the Principal. Some of Mr. Hoisington's favourite hymns were sung at this service including:—

"O God, our Help", "The Strife is O'er"
"Abide with me" and "Lead Kindly Light."

The spirit that moved our late friend can, perhaps, best be expressed in the following lines from George Eliot which were frequently on his lips:—

"Oh may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
Feel pure love.
Beget the smiles that have no cruelty;
Be the sweet presence of a good diffused
And in diffusion evermore intense.
So shall I join the choir invisible
Whose music is the gladness of the World."

I WALK IN THE VALLEY

By Ralph Godfrey Saxe

I walked in the valley where shadows are
darkest,
I struggled, complaining, the deep thicket
through
With bitter protesting I toiled up the hill-
side—
The valley I hated provided the view.

TENTATIVE CONFERENCE DATES

Bishop Lee announces the probable dates of Annual Conferences for this Area for 1934 as follows:

January 4th—Malaya Annual Conference (to be preceded by Committee Meetings and Conference Examinations).
January 18th—Sumatra Mission Conference.
February 14th—Philippine Islands Conference, San Fernando, Pampanga, P. I.

CHRISTIAN APOLOGETICS

Among all the world's greatest characters, Jesus Christ stands out unique and alone, apart from all others. There is some magnetic power in him that draws crowds towards him.

Taking for granted that the Gospels give us nothing except an authentic portrait of Jesus of Nazareth as men knew him, we are, I think, bound to admit that we cannot anywhere point to anyone else who is really in the least like him.

As I am no authority on Christian apologetics, I am anxious to avoid making sweeping statements, because there is nothing that puts one out of court more quickly than that. If, therefore, I say that he must be regarded as the central figure of all history, I am only saying, rather repeating, what learned authorities like Stanley Jones have said.

I am not for one moment forgetting such great names as Buddha, Mohammed, or Confucius as many Malayans are likely to compare Jesus with these; but when we have done fullest honour to these great thinkers and religious leaders we can scarcely assert that the influence which they have excercised upon the history of civilization, can for one moment be compared to that which Jesus has exerted.

It is very true that their followers are to be numbered by the millions; it is further true that their teaching contains a very great deal which is good, beautiful, and true in the very highest degree; but still the fact remains, that, in spite of this the civilizations which are the outcome of their influence have remained backward civilizations, and, as Rev. Ashby says, "In every country where these religions prevail they are showing signs of having become outworn, and are at the present time in the process of being discarded."

Religions that cannot keep up to the march of civilization are not a fit religion for a progressing people. These great religions are seen, after all, to be decaying forces which have been unable to adapt themselves to the march of events and to the changing mental outlook of the progressing world. Slowly, but surely, they are being left behind. It is perhaps sufficient to point out that no sensible person could for one moment be brought to believe in even the remote possibility of the world eventually becoming either Buddhist, Hindu, or Atheist, whereas there is every possibility that it will eventually become Christian.

V. MANIKAVASAGAR,
Jr. D, A.C.S., Penang.

The Malaysia Message

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BEER IS STILL BEER

The American Houses of Congress and President Roosevelt have rushed through legislation that is supposed to legalize the sale of beer of sorts. Of course it cannot be intoxicating for the United States Constitution forbids the manufacture and sale of all intoxicating drinks. But for some strange reason there has been a frantic rush to provide and consume this new sort of non-intoxicating beverage.

Several apparently surprising situations have arisen. It has been discovered that there are no regulations anywhere which will control this new beverage traffic. Temperance advocates long ago pointed out the stupidity of any type of repeal that did not give a substitute for the law that was being repealed. But no, that was a mere detail. Repeal was the important thing. And now even before the repeal issue has been settled beer has been "brought back" without any regulations concerning its sale. The various states have now appointed committees and commissions that are struggling to frame regulations that will suit everyone. These bodies are surprised to find out that the beer "trade" is *organized* to prevent any strictures being placed on their rights and liberties. The Governors of some of the States have become alarmed at this and have appealed to the public to unite in preventing the beer interests from getting into politics. The temperance advocates are being entreated to take a hand in helping to *regulate* the beer traffic. Men like Dr. Butler, President of Columbia University who have been fighting Prohibition because it interfered with personal liberty are now insisting that the beer producers must not be allowed to get the upper hand. Dr. Butler evidently wants to have his say as to what personal liberty is for some other people.

The papers are full of the whole unseemly squabble. The amount of revenue that is coming in is being played up big as though it will cover all the multitude of unlovely features. A paltry sum that will be eaten up a hundred times over by the graft and corruption that beer will bring into politics!

What may we expect? Possibly the clear evidence that is being collected which proves that beer is the same curse it always was, may help. Respectable people are finding that the dregs are still in the beer bottle. In some places there have been attempts to sell beer at the lunch counters provided for school children. Why not, since beer is not intoxicating and is being hailed as a food? Would they sell beer to school children? Of course they would. Those who sell beer have only one aim and that is to sell more beer. Possibly the more 'sober' elements in America, including a large majority of the women will yet come into action and insist that the prohibition law be enforced. There is time yet and there are signs of a rising tide of public resentment at the brazen and insolent way in which the wets are taking it for granted that they can do what they please. Every generation must learn anew that "eternal vigilance is the price of liberty." The past generation won prohibition for America; the present one may yet realize its value and save it not only for America but for the world.

The Indian Witness.

FROM THE EDITOR'S DESK.

FOR A STRONGER FUTURE CHURCH IN MALAYA

During August and September two important activities have occupied the time of many missionaries and Asiatic workers in various parts of the Malay Peninsula. These activities have been conducted among two distinct groups—one children and young people, the other mature workers. Strange to say both were concerned with teaching. We refer to the Daily Vacation Bible Schools conducted in many places and to the Tamil and Chinese Pastors' Institutes conducted under the leadership of the Rev. Hobart B. Amstutz, Principal of the Jean Hamilton Theological School, in Klang and Seremban, respectively.

Five years ago the idea of Daily Vacation Bible Schools was strange to people of this country. Little by little it has taken root, however, and now in many places workers and children are enthusiastic supporters of these schools. Why should they not be? Children become restless during vacations and are glad of some activity to occupy their time. On the other hand, what an opportunity is afforded to the workers in the Church to gather the children together during this time when they are relieved of regular school work and provide for them interesting religious instruction! The Church needs to conserve such opportunities, and in seizing them now she increases her strength for the future. Elsewhere in this issue will be found accounts of Daily Vacation Bible School work as it has been conducted in various stations. There is also an article on "Our Sunday Schools" which was prepared for the issue "featuring work in the Malay Peninsula", but was crowded out of that issue because of lack of space. It seems well to print it now in connection with the work of the Daily Vacation Bible Schools.

Pastors' Institutes have had a somewhat longer career. Every Institute is said to be the "best yet", and this year the Institutes did not fall behind in any respect. Glowing reports have come from those who attended the Institutes, not only because of the excellent instruction given, but also because of the arrangements made for the comfort of those attending the schools and the opportunities for fellowship and the exchange of views and experiences. What these gatherings will mean for the future Church, time will tell, but we venture to suggest that they are deserving of the heartiest support in the present in expectation of a far stronger Church for the future because of the training provided by them. We congratulate most heartily the Principal of the Jean Hamilton Theological School for the uniform success of these schools under his guidance during many years, and especially for the Institutes this year.

THE VOICE OF GOD IS CALLING

By JOHN HAYNES HOLMES

The voice of God is calling
Its summons unto men;
As once he spoke in Zion,
So now he speaks again.
Whom shall I send to succour
My people in their need?
Whom shall I send to loosen
The bonds of lust and greed?

I hear my people crying
In cot and mine and slum;
No field or mart is silent,
No city street is dumb.
I see my people falling
In darkness and despair,
Whom shall I send to shatter
The fetters which they bear?

We heed, O Lord, thy summons,
And answer, "Here are we!
Send us upon thine errand,
Let us thy servants be.
Our strength is dust and ashes,
Our years a passing hour—
But thou canst use our weakness,
To magnify thy power.

From ease and pleasure save us,
From pride of place absolve;
Purge us of low desire,
Lift us to high resolve.
Take us, and make us holy,
Teach us thy will and way,
Speak, and behold! we answer,
Command and we obey!"

SUPPORT HOME MISSIONS

In our July issue we printed the report of the Home Missionary Society and in the following issue the financial statement. In the report it was indicated that the funds were nearly exhausted and many items in the programme of the Society were untouched. An appeal for financial assistance was made at that time to enable the Society to carry out its full programme for the year, but evidently the appeal did not bear the fruit expected from it, for recent word from the Treasurer indicates that there was not sufficient in hand in August to meet the regular claims. Up to the middle of September the pastor at Bentong *had not been paid* for August. We feel that our Church should know this and that all should realize that the appeal made for funds was based upon real need. Those who had intended making contributions should send them at once to the Treasurer, Mrs. F. F. Cooray, 12 Hicks Road, Kuala Lumpur, and those who had not definitely thought of contributing may well consider now if faithful stewardship may not now require from them some offering that the work of Home Missions in our Conference fail not.

MEDITATIONS FOR THE INNER LIFE

by Rev. H. B. Amstutz.

"When thou goest, thy way shall be opened up before thee step by step." Prov. 4:12.

The Lord never builds a bridge of faith except under the feet of the faith-filled traveller. If He builds the bridge a rod ahead, it would not be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as the traveller approaches it. If he stops before he gets to it, it will not open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue to be closed.

This illustrates the way to pass every barrier on the road of duty. Whether it is a river, or a gate, or a mountain, all the child of Jesus has to do is go for it. If it is a river, it will dry up when you put your feet in its waters. If it is a gate it will fly open when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into a sea when you come squarely up, without flinching, to where you thought it was.

Is there a great barrier across your path of duty just now? Just go for it, in the name of the Lord, and it won't be there.

—Henry Clay Trumbull.

"And therefore will the Lord wait, that he may be gracious unto you.....blessed are all they that wait for him." Isaiah 30:18.

We must not only think of our waiting upon God, but also of what is more wonderful still, of God's waiting upon us. The vision of Him waiting on us will give new impulse and inspiration to our waiting upon Him. It will give us unspeakable confidence that our waiting cannot be in vain. Let us seek even now, at this moment, in the spirit of waiting upon God, to find out something of what it means. He has inconceivably glorious purposes concerning every one of His children. And you ask, "How is it, if He waits to be gracious, that even after I come and wait upon Him, He does not give the help I seek, but waits on longer and longer."

God is a wise husbandman, "who waiteth for the precious fruit of the earth, and hath long patience for it." He cannot gather the fruit till it is ripe. He knows when we are spiritually ready to receive the blessing to our profit and His glory. Waiting in the sunshine of His love is what will ripen the soul for His blessing. Waiting under the cloud of trial, that breaks the showers of blessings, is as needful. Be assured that if God waits longer than you could wish, it is only to make the blessing doubly precious.

Andrew Murray

"He guided them by the skillfulness of his hands." Psalm 78:72.

If you go to Him to be guided, He will guide you: but He will not comfort your distrust or half-trust of Him by showing you the chart of all His purposes concerning you. He will show you only into a way where, if you go cheerfully and trustfully forward, He will show you still farther.

Horace Bushnell.

As moves my fragile bark across the storm-tossed sea,
Great waves beat o'er her side, as north wind blows;
Deep in the darkness hid lie threatening rocks and shoals:
But all of these, and more, my Pilot knows.

Sometimes when dark the night, and every light gone out,
I wonder to what port my frail ship goes;
Still though the night be long, and restless all my hours,
My distant goal, I'm sure, my Pilot knows.

Thomas Curtis Clark.

Speak, Lord, in the stillness,
While I wait on Thee;
Hushed my heart to listen
In expectancy.

Speak, O blessed Master,
In this quiet hour;
Let me see Thy face, Lord,
Feel Thy touch of power.

For the words Thou speakest,
"They are life" indeed;
Living bread from Heaven,
Now my spirit feed!

Speak, Thy servant heareth!
Be not silent, Lord;
Waits my soul upon Thee
For the quickening word!

BENJAMIN FRANKLIN WEST, M.D.

In the death of Dr. B. F. West of Seattle, Washington, a very gallant gentleman went home.

I am fearful lest the Church at large should pay but little attention to the event from lack of knowledge.

Dr. West came out to Singapore in the early days of the Malaysia Mission. He was a graduate in medicine from the University of Cincinnati, Ohio. The Mission was in the early days of its severest struggle. The Anglo-Chinese School claimed West as a teacher, and very soon he justified, and more than justified all our expectations. He was a man of moods, but underneath the surface there beat as royal a heart and as sacrificial a temper as could be found amongst the ranks of the missionaries. His sense of humour was not apparent on the surface but served us greatly from day to day, for he always had a bright joke or brilliant epigram with which to divert our attention. I remember one of these. The whole staff of the school was breakfasting together that morning. Serious matters had come. The school was being attacked by rival Institutions, and the attacks were beginning to tell; there was cause for alarm, and as we discussed the situation we grew more sombre. One of our members was taking furtive glances at a newspaper which he had just received by the mail. Some bright saying caught his fancy and he read the item aloud. This caused another to remember another witty saying, and then came a third and that reminded a fourth and then a fifth and so forth, until all of a sudden West, who had been looking more than ordinarily serious burst into an explosion of laughter, and on being pressed to tell us what he was laughting about, he said in his truly inimitable way, "I was just thinking of how all the old jokes, flat-footed, knock-kneed, slab-sided, grim joy, cock-eyed, are on the floor all around us, slapping their sides and saying, I am next." Gales of laughter rocked the company. I thought it was a good time to adjourn and so we did, and the episode was as valuable as a prayer in restoring good spirits. For nineteen years he served on the Mission field and then the education of his family forced him home; but among the names to be ever enshrined in the annals of the Malaysia Conference. I trust there will never be forgotten the name of Benjamin Franklin West, M.D., a man of God, lover of children, and master of repartee and always the dispenser of laughter and merry moods.

To Mrs. West and the children, we, from the ends of the earth send our loving regards while our prayer ascends to our heavenly Father for His consolation to the mourning widow and deeply loved children.

W. F. Oldham.

Another towering figure in the history of the Methodist missions in Malaysia has passed to his reward in the death, at Seattle, U.S.A., on July 2nd, of Dr. B. F. West, physician pioneer missionary educator, administrator, linguist, husband, parent, and minister of Jesus Christ. Said Napoleon, "The Old Guard dies, but it never surrenders." The Old Guard of Malaysia Mission included, first, Dr. West, who joined the Mission in 1888; then Dr. Luering, 1889; Dr. Shellabear, 1890; G. F. Pykett, 1891; and W. E. Horley, 1894. Forty-four years after Dr. West joined, every man of the group was still living and actively employed: West in an American medical practice; Luering in a German theological school; Shellabear in an American School of Missions and in literary work; all three of them having had to leave the mission field for family or health reasons. Pykett and Horley rounded out their missionary careers in active service on the field, within the forty-four years; Drs. Shellabear and Luering are still teaching and exercising their gifts as linguists.

THE OLD GUARD has many successors, but no recruits. You would have to have been born before you were born, to qualify for membership. The writer belongs to the next chronological group, but would feel that he was a trespasser if he tried to break into the Old Guard. Denyes, 1898; Hoover, 1899; Cherry, 1900; and Lyons, 1900, started the present century off, for better or worse. Denyes is now a college professor, and Cherry a pastor, both in America—the family problem again. Lyons long since transferred to the Philippine Islands, where he has been one of the stalwarts. Hoover alone, of this group, remains in Malaysia, and with Mrs. Hoover stands in a class by themselves as our lone (but not lonely) missionaries in the heart of Borneo.

THIS ROLL-CALL recalls the Asiatic ministers who were contemporaries of the missionaries named. Lau Seng Chong. 1897, Ling Ching Mi, 1897, Ong Oa Lai, 1900, and Samuel Abraham (Tamil), 1900, are the only Asiatic preachers on the Conference roll of 1900. In such a rapidly growing mission field as Malaya, its older workers may be forgiven if they indulge in a little retrospect occasionally. Not that the glory is all theirs: a succession of choice workers, missionary and Asiatic, have succeeded them, and in some respects have far outrun them. But the old Guard has a record that increases in lustre as time applies the acid test to their works.

W. T. Cherry.

Dr. West came to Malaysia in 1888 and worked in Singapore with Bishop Oldham. He was one of the very first recruits, and was doctor, teacher, preacher, explorer, and handy-man for seven years. By 1895 the work had spread as far as Penang, and he was sent there as Presiding Elder. The Penang District was everything north of the Straits of Johore. In all that district we had 383 members and probationers and 84 baptized children.

In 1899, I arrived in Penang and lived in his home for six months. I have never known a man to stick closer to his job. If you wanted to see Dr. West, you went to his office. If he was not there, he was out on the District. It was no use to call up the Recreation Club or the local loafing place—he was not there. He worked all the time. In Penang he was everything but Principal of the Anglo-Chinese School and Superintendent of the Deaconess' Home.

In 1902 he was appointed to the Singapore District. Here his District was not so big, but he could not be confined. He visited Borneo, Java, and Sumatra on exploring expeditions. When the Christian colony came to Borneo from Foochow, he visited it twice a year for two years. He also tried out an experiment that was on his heart for a long time. He rented a house on Bencoolen Street right between two big houses used as quarters for rikisha-pullers. I lived with him a month in this house. For noise day and night, dust, dirt, smells, and general fights and confusion this place was the capital. He stuck it for a time but had to give it up. I believe it hastened his going from the field.

In 1906 he left us because he needed a rest, and Mrs. West's health was not good. He did 19 years of hard, efficient, faithful work. For many years he hoped to come back, but this was not to be.

Soon after I arrived in Penang it was Conference time. Dr. West asked me to go with him to visit the principal stations on his District. One night about nine o'clock we went on board the "Lady Weld" and soon sailed for Port Weld, the Port of Taipeng. We went on board and laid ourselves down on the deck to sleep. Sometime in the night in a fog we ran into some fishing-stakes. The stakes were bamboo and the "Lady Weld" was a side-wheeler. The crashing of the bamboos as they passed through the paddle-wheels wakened us suddenly with the feeling that the boat had struck a rock and was breaking up into kindling wood. Early the next morning we arrived at Port Weld and took the train for Taiping, getting to Mrs. Curtis' school in time for breakfast. The Mission was talking of building or buying a bungalow on Taiping Hill, so as soon as breakfast was over we started from the school, walked to the top of the hill, inspected the bungalow and likely sites, and were back to the school in time for supper. That night the Doctor held the Quarterly Conferences. I rested. The next morning we were off for Ipoh. We crawled into a box on two wheels called a shandydan. When we got to the foot of the hills, we got out and walked, thankful that the pony could pull the cart up. When we started down the other side toward the Perak River, trouble began—there was danger of going right over that pony. When we got to a place where the pony could stop, we got out and walked to Enggor. There we were ferried across the river and took a waiting train for Ipoh, arriving just about sundown. After a bath and dinner, I went to bed—the Doctor held Quarterly Conferences! The next morning we took the train for Telok Anson and there took a boat for Klang (Port Swettenham was not yet open). I remember little of this trip except being nearly swept off the deck by branches of trees under which the boat passed going up the Klang River. That evening we arrived in Kuala Lumpur where the Doctor held the Quarterly Conferences. The next morning we were off again to Klang and by shandydan to Port Swettenham where a boat was anchored in the roads. The road through the swamp was not so bad, but the scenery could only be likened to the picture of the face of the moon. That night about two o'clock we arrived in Malacca. We started out to find the Chinese preacher-in-charge, and after much searching we found him in a shop-house in one of the crookedest, dirtiest, narrowest streets in Malacca. That same day after holding Quarterly Conferences, we were off for Singapore, arriving just in time for the Doctor to rush into the Annual Conference, read his report, and come up smiling.

He was a little man, but he was awfully tough, and long legs like mine had to get into action when his short ones began to twinkle; and faint-heart and weak faith were put to shame in the presence of his sturdy character. His good-humour, clear vision, and absolute devotion to his task, carried him through many years of strenuous pioneer service, and we from a later generation in wonder view his labours into which we have entered.

JAMES M. HOOVER, D.D.

Dr. West was a physician with a good practice at home, when one day, Bishop Thoburn came to his town to speak, met Dr. West, and induced him to give up his practice and come to Malaya to work as a missionary. When he arrived in Singapore, he found that he could not carry on as a practising physician, as he lacked the necessary British credentials, to do active work in British Colonies. He was then appointed to teach small wriggling boys in Standard IV in the Anglo-Chinese School in Singapore. Once I heard him say that many a night, he had walked the streets of Singapore, and had fully made up his mind to go down the next day, take passage on the first

boat leaving Singapore, and go home. When asked why he did not do it, his reply was characteristic of the man. He said, "Because I could never quite get the consent and approval of my conscience to actually do the thing." It was well for the work in Malaya that he could not do so. It would have meant an inestimable loss to the work for which he came.

I first met Dr. West shortly before I left home to come to Malaya. He was making a last trip through Indiana, before he returned to Malaya, and came to talk with me about my coming. A few months later, he met me at the boat in Singapore, and saw me safely off to Taiping where I was first stationed. Again and again I found him a friend and adviser, as I struggled with problems there in Taiping, and later here in Singapore.

To me one of the finest things about Dr. West was the close contact he maintained throughout his stay in Malaya, with the Asiatic people. He spoke Hokkien, and gave himself unstintedly in service to anyone in need. When he started the Jean Hamilton Training School, he went to live with the men.

The mother of one of our most active young men in one of our largest churches today, told me how Dr. West found her ill and about to die. During the night, heart complications arose, and for hours she hovered between life and death. All night long, Dr. West sat beside her; now his hand on her pulse, now administering the medicine that was to keep her alive.

She was not a Christian and could not understand why he watched over her so carefully. She finally remonstrated with him, told him she was but a poor woman with no money to pay him, and that he would better leave her to die. Still he sat and watched as the night deepened, and the danger of her dying increased. Again she told him she was poor, and had no money to pay him. Finally Dr. West said, "But Nonya, I am not here for pay." Then she said she looked at him in amazement and asked, "You do not want pay? You will not take pay? Then why are you watching over me so carefully?"

Then Dr. West told her why he had come to Malaya and that God wanted her to recover and give her life to Him, and serve Him. He then told her of Christ and asked her to think of this when she was better and able to do so, and if she could to give herself in service to Christ.

In telling it later, she said, "Oh Missie, I had to believe in Jesus as he told me that Jesus loved me and wanted me to live and be a follower of Him. Why Dr. West was doing just the things that he told me Jesus went about doing, and I had to believe." That woman became an active worker in the church, as long as she lived, and her children to-day are all active in the work of the church.

One of our outstanding women, one who has rendered invaluable service in the church and Mission, told me, when her husband, a practising Chinese physician, died suddenly and left his business badly involved, how Dr. West came to her help, went in to the dispensary, looked after her interests, spent many days working to get matters settled so that she could carry on and earn enough to get a living for herself and family. This same woman said conclusively, "Of course we had to believe in his Christ. Why, he lived what he told us Christ taught, and it was true."

There are still a few here and there in Malaya, who could bear like testimony. Dr. West was loved and revered because he served and lived as he knew the Christ had lived and served others.

CATHARINE E. JACKSON.

CHILDREN AND EVANGELISM

REV. F. L. TEMPLIN.

All children are included in the covenant of grace and are members of the household of God. Nothing can take them out of the Kingdom but their own action in choosing a sinful way after they have reached the years of accountability. The ideal evangelism among children, with this in mind, will seek to so lead and train them that not later than their twelfth year they will consciously and gladly and for themselves personally have chosen Christ as their Friend and Saviour for all of life.

The purpose of every Church School and class for religious education is twofold: first, to teach the children all those things they ought to know about God and the laws and truths of His Kingdom. And, secondly, to lead them to commit themselves as loyal citizens of His Kingdom. Of these two the latter is far more important.

In evangelizing the children the life, character, habits, and conversation of leaders and teachers will have a far greater influence than anything that can be taught.

Back of every Church School is the church of God and its worship service. Here is the most vital agency for winning children and holding them in living relation with Christ. All Church Schools which do not win the children to regular and faithful attendance at the worship service of the church have failed.

The good pastor will not confuse acceptance of Christ with church membership. Often great harm is done to the church and to the cause of God in sweeping children by wholesale or by classes into church membership. The first great purpose of every Christian worker should be to lead children into a sure and definite committing of their ways to Christ. It is a great wrong to the child and to the church to urge children into full membership in the church until they are clear at this point.

—(*Central*) *Christian Advocate.*

PERKHABARAN MELAYU

DI-TERBITKAN TIAP-TIAP BULAN

No. 9. Tahun 1933

Adat Rĕsam Orang-orang Puteh

(*Dari hal Sungai Saint Lawrence, Ayer terjun di-Niagara.*)

Maka sĕgala orang pĕladang di-nĕgĕri Amĕrika sa-bĕlah utara ini sa-orang pun tiada yang mĕnanam padi dan sa-ekor kĕrbau pun tiada di-sa-bĕlah utara itu, mĕlainkan di-sa-bĕlah sĕlatan sahaja orang mĕnanam padi.

Maka sa-tĕlah kita bĕrjalan kira-kira dua ratus lima puloh batu jauh-nya lagi baharu kita lihat lain sungai lagi bĕrnama Sungai Saint Lawrence yang dua kali panjang-nya dari pada Sungai Hudson yang tĕrsĕbut di-atas. Ada pun dalam lĕmbah Sungai Saint Lawrence itu ada lima buah tasek yang amat bĕsar maka masing-masing tasek itu tiga ratus sampai ĕmpat ratus batu panjang-nya, maka ayer sĕgala tasek itu dalam sa-hingga kapal api yang bĕsar-bĕsar boleh bĕlayar ka-mana-mana antara sĕgala lima buah tasek itu, tĕtapi sĕgala kapal itu tiada boleh kĕluar ka-lautan bĕsar kĕrana tasek-tasek itu dahulu sungai itu ada kira-kira ĕmpat lima ratus kaki tinggi-nya di-atas muka lautan, dan tasek yang ka-hilir sa-kali itu ia-lah lima ratus batu jauh-nya dari laut.

Adapun sungai Saint Lawrence yang tĕrsĕbut di-atas tadi ia-lah yang mĕnjadi pĕrhinggaan antara sĕgala bahagian Nĕgĕri yang Bĕrsakutu (United States) dan lain nĕgĕri yang amat bĕsar bĕrnama Canada, yang di-bawah bĕndera Inggĕris. Maka sa-gĕnap tanah yang di-sa-bĕlah utara sungai Saint Lawrence dan sĕgala tasek bĕsar itu ia-itu-lah nĕgĕri Canada, dan yang di-sabĕlah sĕlatan ia-lah Nĕgĕri yang Bĕrsakutu. Maka jalan kĕreta api dari New York ka-nĕgĕri Chicago itu ada sa-buah-nya yang mĕnyĕbĕrang sungai masok nĕgĕri Canada, lalu mĕngikut tĕpi tasek bĕsar yang bĕrnama Tasek Erie di-sa-bĕlah utara 200 batu jauh-nya; dan bila sampai hujong tasek itu baharu masok tĕrusan (tunnel) di-bawah sungai, lalu kĕluar di-sĕbĕrang di-tanah Nĕgĕri yang Bĕrsakutu pula.

(*Ada sambongan pada muka yang kĕĕmpat*).

WARTA KA-SANA KA-MARI.

Pada 1 hari bulan August yang lalu mangkat-lah Yang Maha Mulia Yang di-Pĕrtuan Bĕsar Nĕgĕri Sĕmbilan di-Sĕri Mĕnanti. Maka lama pĕrentahan-nya atas Nĕgĕri Sĕmbilan itu lĕbeh dari pada 40 tahun, maka di-kasehi sĕgala ra'ayat-nya akan dia. Pada tiga hari bulan August ia di-makamkan, maka kĕbanyakan orang Mĕlayu dan bangsa lain-lain bĕrkumpul di-Sĕri Mĕnanti hĕndak mĕmbĕri hormat kapada Yang di-Pĕrtuan Bĕsar itu. Maka pada hari itu juga di-nyatakan pĕngganti-nya, ia-itu Tĕngku Abdul Rahman anak yang sulong kapada Yang Maha Mulia Yang di-Pĕrtuan yang baharu mangkat itu ada-nya.

Pada 5 hari bulan August di-buka pĕrtunjokan bĕsar di-Kuala Lumpur maka banyak jĕnis hasil nĕgĕri ini sudah di-tunjokkan. Pĕrtunjokan itu di-buka oleh Tuan Shelley, Chief Secretary Pĕrsĕkutuan Nĕgĕri-Nĕgĕri Mĕlayu, maka kata-nya ilmu pĕladang sudah maju baik-baik dari tahun yang lalu—ia-itu sudah mĕnghasilkan lĕbeh padi dan lĕbeh minyak kĕlapa sawit dan buah nanas dan lain-lain lagi. Hal itu baik tĕtapi banyak kali pĕri hasil itu kurang baik. Kalau pĕri hasil nĕgĕri itu lĕbeh baik untong bĕsar boleh datang kapada orang-orang nĕgĕri ini.

Maka lagi sa-kali di-susahi orang China itu oleh sĕbab ayer bah yang tĕrlalu bĕsar yang datang dari pada Sungai Huang Ho itu, ia-itu mĕliputi tanah bĕratus-ratus batu dĕngan rupa-nya sapĕrti laut bĕsar. Maka bĕratus ribu orang sudah tĕnggĕlam dalam ayer itu, maka bĕrapa kĕrugian harta orang ta'boleh tahu. Maka sĕgala bangsa orang mĕnaroh banyak sayang kapada pĕndudok-pĕndudok nĕgĕri China oleh sĕbab ayer bah yang datang kĕrap kali dalam nĕgĕri itu.

Maka ada lagi kĕsusahan dalam nĕgĕri China itu oleh sĕbab pĕpĕrangan di-antara orang nĕgĕri itu kĕrana banyak orang China sĕkarang sudah jadi orang Communist, maka ia sudah mĕnjadikan tĕntĕra yang sĕkarang di-lawan oleh tĕntĕra pĕrentah di-Nanking. Pada masa ini bila banyak jĕnis kĕsusahan dalam nĕgĕri China, tĕrlalu sangat susah orang China mahu mĕlawan akan orang-nya sĕndiri.

Isa bĕrjalan sini sana,
Di-lihat-nya orang mĕngĕmbara,
Banyak tiada tĕntu arah,
Sapĕrti domba tiada gĕmbala.

Kapada murid-nya ia bĕrkata,
"Tĕrlalu banyak tuaian ada,
Yang mĕnuai sadikit sahaja;
Pinta-lah orang yang bĕkĕrja;

Minta Tuhan mĕnyuroh orang,
Supaya ia pĕrgi datang,
Sapĕrti orang mĕnuai di-ladang,
Dan hasil-nya di-bawa pulang."

Isa mĕnyuroh dua bĕlas murid-nya
Pĕrgi bĕrjalan bĕrdua-dua,
Mĕngajar sĕgala manusia,
Sĕrta bĕrkata kapada-nya:

"Kĕrajaan shorga sudah dĕkat,
Hĕndak-lah kamu sĕmua bĕrtaubat;
Mari kamu mĕnchari sĕlamat,
Tĕntu kamu mĕndapat bĕrkat."

Kapada murid-nya di-bĕri kuasa,
Supaya yang sakit di-sĕmbohkan-nya;
Sĕgala jin pun sĕntiasa
Oleh-nya dapat di-buangkan juga.

Bĕrdua-dua murid-nya kĕluar,
Sa-gĕnap tĕmpat ia mĕngajar,
Supaya lĕbeh orang mĕnĕngar,
Bĕribu-ribu pun dapat khabar.

Sa-tĕlah habis pĕrjalanan-nya,
Kĕmbali-lah murid-nya kapada Isa,
Di-bĕri tahu sĕgala pĕrkara
Yang tĕlah di-pĕrbuatkan-nya.

Isa pun kata, "Kamu mari
Bĕrasing juga ka-tĕmpat sunyi,
Supaya di-sana kamu bĕrhĕnti,
Kĕrana banyak orang di-sini.

Naik pĕrahu sĕmua-nya sa-kali,
Ka-sĕbĕrang tasek sĕmua-nya pĕrgi;
Orang pun lihat, lalu lari
Kĕliling tasek bĕrjalan kaki.

Dari pĕrahu Isa turun,
Di-lihat-nya orang bĕrkĕrumun-kĕrumun;
Banyak di-sana sudah bĕrhimpun,
Datang dari sa-gĕnap dusun.

Kasehan rasa-nya di-hati Isa,
Sĕbab mĕlihat akan dia;
Lalu mulaï bĕrkata-kata
Fasal agama banyak pĕrkara;

Orang sakit pun banyak ada
Yang di-sĕmbohkan oleh Isa.
Pĕtang hari murid-nya kata,
"Biar sakalian-nya pulang sahaja;

Kĕrana ini tĕmpat sunyi,
Lĕbeh baik sĕmua-nya pĕrgi,
Supaya makanan-nya sĕndiri
Tiap-tiap orang boleh mĕmbĕli."

Tĕtapi Isa jawab bagini,
"Ta'usah mĕreka itu pĕrgi;
Hĕndak-lah kamu juga mĕmbĕri
Makanan pada orang ini."

(*Ada sambongan*)

مزمور نمبر ليم بلس

يا الله سياڤكه يڠ داڤة — منومڤڠ دالم خيمهمو
سياڤكه اكن دبري تمڤة — دودق دبوكية يڠ قدوس ايت

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اورڠ يڠ برهاتي تولس — دڠن كبنرانث
ايالە يڠ برجالن لورس — دڠن سڠكوه هاتيث
ليدهن تياد مڠومڤة — اكن كاون٢ث
بنچان اي تياد ممبواة — كڤد سسئورڠ صحابتث
قد قمنداڠن اورڠ اين — اورڠ كجي دهيناكن
تتاڤي اي مڠحرماتي — اورڠ يڠ تاكوة اكن توهن
بارڠيڠ دجنجيكنث — تكوه جوك يڠ اي برجنجي
تياد ڤول داوبهكنث — ولو ديريث كنا روكي
وڠث كالو دجالنكن — تياد اي مماكن ريبح
سواڤ ڤون تياد اي مماكن — ملاون اورڠ يڠ تياد برساله
يڠ بربواة دمكين اين — كڤد الله سڠكوه بربقتي
تكوهله اي دان تتتو كاكي — تياد تركلنچير سكالي٢

(*Ada sambongan*)

دالم دنيا اين تياد سئورڠ فون يڠ تياد بربواة دوس، سڤرت اد ترسورة دالم كتاب انجيل: "سكلينڽ سده بربواة دوس دان تياد اي سمڤي كڤد كمليأن الله." (روم فصل 3 ايات 23). مك دوس ايت سڤرت تڠكوڠن يڠ امة برة ڤد تيف۲ اورڠ يأيت تربية درڤد باڤق فصل مثلث دالم حال دوس۲ مندا تڠكن سڠسارا بدن اورڠ. جكلو سسئورڠ ممينوم ارق اتو مڤهيسڤ چندو دالم ببراڤ تاهون اخرڽ بدنڽ كنا روسق دان اورڠ ايت مراسأي سڠسارا يڠ ترلالو سوسه دالم كساكيتن بدنڽ اتو كڤڤأنڽ اتو كهيلڠن نماڽ يڠ بأيك دان سباكيڽ. دالم حال يڠ دمكين تربيتله تڠكوڠن يڠ برة دري سبب بدن اورڠ يڠ بربواة دوس ايت مك تڠكوڠن ايت تأداڤتياد دتڠكوڠ اوله اورڠ لأين مليڼكن اوله اورڠيڠ بربواة دوس ايت سهاج.

دانلاكي اد تڠكوڠن يڠ تربية درڤد ايڠاتن دوس۲. باڤق كالي اورڠ۲ تله ممباة يڠ جاهة سكالي تتاڤي اوله سبب ڤرتولڠن لأين اورڠ اتو كڤندراين سنديري اتو نصيبڽ يڠ بأيك تيادا له اي كنا حكم مليڼكن بيبس سهاج دڠن تياد دكتهوي اورڠ اي اورڠ جاهة اداڽ. اكنتتاڤي سڠكوهڤون لأين اورڠ تياد دافة تاهو دريحال كجهاتن اورڠ ايت مك ايڠاتن كجهاتن ايت تياد لڤس درڤد اورڠ ايت مليڼكن منجادي تڠكوڠن يڠ امة سوسه دالم سڤنجڠ عمرڽ. مك تڠكوڠن ايت تأداڤتياد دتڠكوڠ اوله اورڠ يڠ بربواة دوس ايت، بوكنڽ اوله اورڠ لأين.

دانلاكي اد تڠكوڠن يڠ تربية دري هاتي اورڠ كارن دوس۲ڽ تله مندا تڠكن دكچيت دالم هاتي اورڠ ايت. ڤد ماس اي ممباة دوس روڤاڽ دوس ايت تياد براڤ سوسه تتاڤي دڠن فكيران اتس دوس ايت تيباله كجهاتنڽ مك دكچيت داتڠ كدالم هاتي اورڠ ايت يأيت تڠكوڠن برة يڠ دتڠكوڠ اوله اورڠ يڠ تله ممباة دوس ايت، بوكنڽ اوله اورڠ لأين.

اكنتتاڤي كباڤكن اورڠ تياد سوك منڠكوڠ سڠسارا دوس۲ڽ سبب اي دافة باڤق دكچيت دانلاكيڤون اي تاكوة كمركأن الله مك سبب ايت دچارين جالن لڤس درڤد سڠسارا دوس۲ڽ سڤرت اورڠ دهولو كال ممباوا سئيكور كمبيڠ اتو بناتڠ لأين۲ سڤاي دبوبه تاڠنڽ كأتس كڤلا بناتڠ ايت دڠن بركات سكل دوس اورڠ ايت اكن دتڠكوڠ اوله بناتڠ ايت مك ستله ايت بناتڠ ايت دهالوكن كدالم هوتن. مك ڤد سڤك اورڠ ايت دوس۲ڽ دتڠكوڠكن اوله بناتڠ ايت. تتاڤي يڠ سبنرڽ بناتڠ يڠ دمكين تأبوله منڠكوڠ دوس مأنسي مليڼكن تيف۲ اورڠ مستيله منڠكوڠ دوس۲ڽ سنديري دان مڤنأي حكم اوله سببڽ. مك مسكيڤون تيف۲ اورڠ تأداڤتياد منڠكوڠ دوس۲ڽ سنديري ترسورتله دالم كتاب انجيل ايت ڤون ڤركتأن دڠن بوڤي اين: "مك ايڤون (نبي عيسى) سنديري سده منڠكوڠ دوس۲ كيت دتوبهڽ ڤد كايو ايت سڤاي كيت ماتي اكن حال دوس لالو هيدوڤ باكي كبنران." (I ڤتروس فصل 2 ايات 24).

"بهوا اكوله توهنمو الله يڠ تله ممباوا كامو كلوار دري تانه مصر دري تمڤة ڤرهمبأن ايت.

(1) جاڠنله اڠكو مڤمبه توهن يڠلاين درڤداكو.

(2) جاڠنله اڠكو ڤربواتكن باكيمو بارڠ ڤاتوڠ اوكيران اتو بارڠ سسوات روڤ يڠ اد دلاڠية اتو يڠ داتس بومي دباوه اتو يڠ اد ددالم اير دباوه بومي. جاڠنله اڠكو منندوقكن ديريمو سجود كڤداڽ اتو بربواة عبادة كفداڽ كارن اكو اين توهنمو الله چمبوروان اداڽ يڠ ممبالسكن ڤد انق۲ اكن كسلاهن سكل بڤاڽ سمڤي ڤد كتورونن يڠ كتيكڽ دان يڠ كأمڤة ڤون يأيت درڤد سكل اورڠ يڠ ممبنچي اكنداكو تتاڤي اكو مننجوقكن كموراهنكو كڤد بريبو۲ درڤد سكل اورڠيڠ مڤاسيهي اكو دان يڠ ممليهاراكن حكم۲كو.

(3) جاڠنله اڠكو سبوة نام توهنمو الله ايت دڠن سيا۲ كارن تياد دبيلڠكن الله اورڠ ايت سوچي درڤد ساله يڠ مڤبوة نماڽ دڠن سيا۲.

(4) ڤليهاراكنله هاري ڤرهنتين ايت سڤاي اڠكو مڤقدوسكن دي. مك انم هاري لماڽ هندقاله اڠكو بكرج دان ممباة سكل ڤكرجأنمو تتاڤي هاري يڠ كتوجه ايتوله سوات هاري ڤرهنتين باكي توهنمو الله ڤد هاري ايت جاڠنله اڠكو بربواة بارڠ ڤكرجأنمو بايك اڠكو اتو انقمو لاكي۲ اتو انقمو ڤرمڤوان اتو همبامو لاكي۲ اتو همبامو ڤرمڤوان اتو لمبومو اتو كلديمو اتو بارڠ سسوات درڤد سكل بناتڠمو اتو اورڠ داكڠ يڠ اد ددالم ڤنتو كربڠمو سڤاي همبامو لاكي۲ دان ڤرمڤوان ايتڤون دافة ڤرهنتين سام سڤرت اڠكو. مك ايڠتله اولهمو بهوا اڠكو ڤون تله منجادي همب دتانه مصر مك اڠكو تله دباوا كلوار دري سان اوله توهنمو الله دڠن تاڠن يڠ قواة دان دڠن لڠن يڠ ترهولر مك سبب ايتوله دسوره توهنمو الله اكنديكو ممليهاراكن هاري ڤرهنتين ايت.

(5) بريله حرمة اكن بڤامو دان اكن ايبومو سڤرت فرمان توهنمو الله ايت كڤدامو سڤاي دلنجوتكن عمرمو دان سڤاي اڠكو سلامة دتانه يڠ دكرنياكن توهنمو الله ايت كڤدامو.

(6) جاڠنله اڠكو ممبونه اورڠ.

(7) جاڠنله اڠكو ممباة زنا.

(8) جاڠنله اڠكو منچوري.

(9) دان جاڠنله اڠكو منجادي سكسي دستا اتس سمامو مانسي.

(10) دان جاڠنله اڠكو ايڠين اكن بيني سمامو مانسي دان جاڠنله اڠكو ايڠين اكن رومه سمامو مانسي اتو اكن لادڠ اتو همباڽ لاكي۲ اتو همباڽ ڤرمڤوان اتو لمبوڽ اتو كلديڽ اتو بارڠ سسوات يڠ دڤوڤأي اوله سمامو مانسي ايت.

مك اينله سكل فرمان الله كڤد سكنڤ ڤرهمڤونمو داتس گونڠ دري تڤه۲ اڤي دان اون دان كلمكابوة ايت دڠن بوڤي سوارا يڠ بسر مك ساتو ڤون تياد دتمباهيڽ لاكي. (كتاب توراة اولاڠن فصل 5 ايات 6ـ22).

HIKAYAT YUSOF

Al-kesah maka tiada bĕrapa lama-nya kĕmudian dari pada itu datang-lah sa-orang kapada Yusof lalu bĕrkata pada-nya, "Ya tuan-ku, bahawa bapa tuan-ku tĕrlalu sakit." Sa-tĕlah di-dĕngar-nya maka di-ambil oleh Yusof kĕdua anak-nya, sa-orang bĕrnama Manaseh dan sa-orang bĕrnama Ephraim, lalu pĕrgi-lah Yusof mĕndapatkan bapa-nya. Sa-tĕlah sampai maka di-bĕri tahu orang kapada Yakob, maka Yakob pun mĕngĕraskan diri-nya lalu dudok-lah ia di-atas katil-nya sĕrta bĕrkata kapada Yusof: "Hai anak-ku, Allah ta'ala tĕlah kĕlihatan kapada-ku di-nĕgĕri Luz dalam tanah Kanaan lalu firman Tuhan pada-ku: 'Ingat-lah ĕngkau bahawa aku hĕndak mĕmbiakkan ĕngkau suatu bangsa yang bĕsar, kĕmudian aku mĕmbĕri tanah ini kapada bĕneh-mu akan di-pĕroleh-nya sampai sa-lama-lama-nya.' Dĕmikian-lah firman Allah ta'ala kapada-ku, maka sakarang, hai anak-ku, akan hal kĕdua anak-mu, Ephraim dan Manaseh, yang tĕlah di-pĕranakkan bagi-mu di-tanah Masir ini sa-bĕlum aku datang ka-mari, maka aku-lah ampunya dia akan mĕnjadi sapĕrti anak-anak-ku sĕndiri. Akan tĕtapi sĕgala anak yang ĕngkau pĕranakkan kĕmudian kĕlak ia-itu hĕndak-lah ĕngkau nama'i nama-nama kĕdua abang-nya." Hatta maka sa-tĕlah di-lihat oleh Yakob akan kĕdua anak Yusof itu lalu di-tanya-nya, "Siapa-kah ini?" Maka kata Yusof, "Ini-lah anak-anak-ku yang tĕlah di-bĕri Allah kapada-ku di-nĕgĕri Masir ini." Maka kata Yakob," Bawa-lah kapada-ku supaya aku mĕmbĕrkati mĕreka'itu." Ada pun pada masa itu kĕdua mata Yakob kabor-lah oleh sĕbab tua-nya, maka tiada-lah ia dapat mĕlihat baik-baik. Maka sa-tĕlah Yusof mĕmbawa kĕdua anak-nya hampir kapada Yakob lalu oleh Yakob di-chium dan di-dakap kĕdua chuchu-nya itu sĕrta bĕrkata kapada Yusof, "Bahawa tiada-lah ku sangkakan mĕmandang muka anak-ku lagi, maka pada kĕtika ini dĕngan takdir Allah dapat-lah aku mĕlihat pula muka bĕneh anakanda ini. Sa-tĕlah itu di-undorkan oleh Yusof kĕdua anak-nya itu dari pada lutut Yakob, lalu sujud-lah Yusof mĕnundokkan diri-nya di-hadapan bapa-nya, kĕmudian di-ambil-nya kĕdua anak-nya di-atorkan-nya Ephraim anak yang bongsu dĕngan tangan kanan di-sa-bĕlah kiri bapa-nya dan di-ambil-nya Manaseh anak-nya yang sulong dĕngan tangan-nya kiri di-taroh-nya di-sa-bĕlah kanan bapa-nya, lalu di-hampirkan-nya kĕdua budak itu kapada Yakob.

Akan tĕtapi Yakob itu mĕnghulorkan tangan kanan lalu di-buboh-nya ka-atas kĕpala Ephraim dan tangan-nya kiri di-buboh-nya ka-atas Manaseh, maka dĕngan sĕngaja di-pĕrbuat-nya dĕmikian, lalu di-bĕrkati-nya Yusof sĕrta bĕrkata, "Ya Allah, yang di-sĕmbah oleh nenek-ku Ibrahim dan Isahak yang tĕlah mĕmliharakan sahaya sampai-lah kapada masa ini, ya Tuhan yang tĕlah mĕnĕbuskan sahya dari pada sĕgala kĕjahatan, bĕrkati-lah kira-nya kĕdua ini supaya tĕr-lĕtak-lah atas mĕreka'itu nama sahaya dan nama nenek moyang-ku, ia-itu Ibrahim dan Isahak, maka jadikan-lah kira-nya budak-budak itu biak di-atas bumi ini." Hatta maka apabila di-lihat oleh Yusof bahawa bapa-nya tĕlah mĕmbuboh tangan-nya yang kanan ka-atas kĕpala Ephraim, maka tiada bĕrkĕnan-lah ia lalu di-pĕgang-nya tangan bapa-nya hĕndak mĕnggantikan tangan-nya yang lain itu, sĕrta kata-nya, "Jangan-lah dĕmikian, hai bapa-ku, kĕrana ia-ini-lah anak yang sulong. Buboh-lah tangan kanan ka-atas kĕpala-nya." Akan tĕtapi ĕnggan-lah Yakob sĕrta bĕrkata, "Aku kĕtahui, hai anak-ku, maka budak ini pun akan mĕn-jadi suatu kaum yang bĕsar, tĕtapi adek-nya ini akan mĕnjadi tĕrlĕbeh bĕsar dari pada abang-nya. Maka dari pada-nya juga akan bĕrbangkit bĕbĕrapa banyak bangsa." Kĕmudian kata Yakob kapada kĕdua-dua budak itu, "Maka atas tuladan kamu-lah sĕgala bani Israil akan mĕminta bĕrkat sĕrta bĕrkata,' Di-jadikan Allah kira-nya kamu sapĕrti Ephraim dan Manaseh." Maka dĕmikian-lah oleh Yakob itu di-sĕbut-nya Ephraim dahulu dari pada Manaseh.

(Ada Sambogan)

(tĕrsambong dari pada muka yang pĕrtama)

Maka di-antara tasek Erie dĕngan tasek yang di-sa-bĕlah timor-nya yang bĕrnama tasek Ontario ada sungai yang 36 batu sahaja panjang-nya, bĕrnama sungai Niagara; maka sunggoh pun pendek sungai itu, tĕtapi turun-nya sungai itu tĕrlalu amat churam, karna dalam 36 batu itu ayer-nya turun 326 kaki, karna dĕmikian-lah tinggi-nya tasek Erie atas tasek Ontario. Dan pada satu tĕmpat ayer-nya tĕrjun kira-kira 160 kaki tinggi-nya, dan lebar-nya lĕbeh dari pada sa-tĕngah batu. Maka pada sa-luroh dunia ini hanya di-bĕnua Africa sahaja ada sungai yang lĕbeh bĕsar ayer tĕrjun-nya dari pada sungai Niagara ini. Maka di-sa-bĕlah hilir ayer tĕrjun-nya itu tĕbing sungai Niagara itu amat tinggi lagi churam, rupa-nya hampir sapĕrti tembok yang 200 sampai 300 kaki tinggi-nya kiri kanan; dan jĕram-nya tĕrlalu dahshat, sa-hingga mustahil-lah jalor atau rakit pun turun jĕram itu.

Maka jika sa-kira-nya kita ikut jalan kĕreta api di-sa-bĕlah sĕlatan tasek bĕsar yang bĕrnama tasek Erie itu, kita mĕlalui tanah datar yang naik turun sadikit-sadikit, tĕtapi sa-kali-kali tiada gunong atau bukit yang bĕsar-bĕsar, sa-hingga hampir lima ratus batu juah-nya kita akan sampai ka-nĕgĕri Chicago, yang tĕlah di-bangunkan di-tĕpi tasek bĕsar juga, ia-itu tasek yang bĕrnama Tasek Michigan. Maka nĕgĕri Chicago itu boleh di-katakan bandar juga, karna banyak kapal yang bĕsar-bĕsar yang bĕlayar pada kĕlima-lima tasek bĕsar itu masok ka-pĕlabohan-nya, dan banyak dagangan yang di-bawa-nya dari lain-lain tasek bĕsar itu. *(Ada sambongan)*

Sunday School at Nibong Tebal, English-Speaking section, which meets at the Anglo-Chinese School.

OUR SUNDAY SCHOOLS

The Sunday School work throughout the Conference is one of the most hopeful phases of our work in the country. In every station there is at least one Sunday School and usually more, while in the larger stations the range is from five to ten Sunday Schools. The total enrolment reported last year was over 7,000 with an average attendance of 5,000. Many of these Sunday Schools are associated with the Day Schools, the attendance being entirely voluntary. Many others are associated with the Churches. Here are to be found the Vernacular (Tamil and Chinese) Sunday Schools and several associated with the English-speaking Churches. Then there are some that are purely missionary enterprises for neglected communities, as Tanjong Tokong, Penang, and Pudu near Kuala Lumpur. The largest Sunday School in the Conference is the Straits Chinese Sunday School in Singapore with more than 600 on the roll and an average attendance of more than 500. This is a fine type of Sunday School which, though working in very cramped quarters, enthusiastically carries forward its programme.

In many cases ,the Girls' Sunday Schools are separate from the Boys'. In Malacca the Suydam Girls' Sunday School has forwarded an account of its work which we have pleasure in passing on to our readers:

"There are 257 on the roll and an average attendance of 185. The following days are regularly observed: Easter, Mother's Day, Children's Day and Christmas. The Sunday School gave $25 last year for Evangelistic Work and $3 to Religious Education Work besides buying the necessary Sunday School Materials. All the girls in the Cambridge Class attend Sunday School."

In Penang an experiment has been launched in the endeavour to strengthen the vernacular Sunday Schools by dissolving the Sunday School connected with the Day School and urging the members of the latter to join the Sunday Schools connected with the vernacular Churches. Of this experiment the Superintendent of the Chinese Sunday School Mr. Geh Hun Kheng, Penang, writes:

"This is an important step taken, and we are strongly of the opinion that it is a very wise one too, as it should be borne in mind that the very boys we are training in the Church School to-day will eventually and undoubtedly be the strong pillars of the Church to-morrow. To build up and strengthen the vernacular Church is, if we are not mistaken, one of the strongest recommendations passed by the Religious Education Committee at the 1933 Conference.

"Our report will not be complete if we fail to mention the primary object of our Church School. In Penang as well as in other parts of Malaya it has dawned on us that our boys have been brought up with a hazy knowledge of their mother tongue. Especially has this been found to be so with the Hokkien boys who are unable to express themselves fluently in the Amoy dialect. It is therefore our aim to train up these boys to be so conversant with their own dialect that their acquisition may prove useful to them in later years particularly in the propagation of the Gospel and of the Christian Faith to their fellow-countrymen."

In many places Junior Churches have been started with much success. Such Churches exist in connection with the Straits Chinese Church, Malacca, Wesley Church, Kuala Lumpur, the Penang Chinese Church, and probably others of which we have not heard. The Superintendent of the Penang Chinese Junior Church, Miss E. Stella Cass, writes:

"Our Junior Church was started a little over a year ago. Since then the Adult Church has found their services much more restful and inspiring as their minds are not detracted from the minister's message by the restlessness of the small children, while the children themselves are getting real enjoyment out of a service planned for them and to a large extent conducted by themselves.

"During the year we have had an average attendance of fifty-four—boys and girls ranging from three to twelve years of age and often times wee babes are brought by their older sisters. They have singing, memory scripture, prayer and stories of their favourite heroes, while each Sunday a member from the mother Church comes to speak to them. The last twenty minutes are devoted to handwork or recreation."

"MEN OF THE JUNGLES"

An Address to the Ipoh Rotary Club,

BY REGINALD J. BEE. A.C.G.I., A.M.I.C.E., F.R.G.S., M.C.E.S.

In the distant jungles, far from the busy life of civilisation in this country dwell the original owners—men of another life who live in the times of the past and fear the advent of the present. To them life has changed but little from the period when, as early men, they gradually moved southward in their wanderings from distant Chinese-India, which is their accredited place of origin. To them life means but the search for the wherewithal of existence in a somewhat unfriendly but not antagonistic medium, the jungle. And to them their very life depends upon the accuracy of their knowledge of the ways of the other larger and smaller denizens of this jungle world.

In the course of my wanderings up and down the Peninsula I have been very fortunate in making contact with representative tribes of every race of these jungle peoples. I have been able to study in a small part their language, their customs, and their beliefs, in so far as it is possible to do so via the medium of a language that permits of no abstract thought. There are roughly five main divisions of the aboriginals of this country:

The Orang Laut, The Sea Gipsies of the South;
The Jakun of Johore;
The Sakai, Orang Darat of the centre of the Peninsula;
The Pangan, Orang Bukit of Kelantan and parts of Kedah;
The Semang, Orang Bukit of parts of Perak, Pahang and Kedah.

Of the Orang Laut, I have only seen one family, in Singapore. These people are now unfortunately practically extinct. In the past they lived entirely in their small sea-going "prahus." They ate the fish they caught, and they never stayed on shore. They are referred to but little in the literature of the land and little is known of them.

The Orang Jakun of Johore are small, dark and very cheerful people who roam the ranges of the Muntahak and the Blumut and across the wide swamps of the Endau to the border of Pahang on the Sungei Kinching. I met them up the Sungei Lenggiu. They have houses and small areas of padi and their food is supplemented with the game they trap and snare. They use a long spear and are very clever at constructing death-falls for tigers and digging-pits for wild pigs, tapirs and rhinoceroses. In fact so great were the depredations among the rhinoceroses that strong action was taken by the "Powers that be" to stop it. The Jakun are willing workers, and the two that accompanied one expedition I made, carried at least fifty catties each through very thick mountain jungle. Their official load was about twenty catties as they were often required to go with me alone off to the flank of the main line of reconnaissance to make additional investigation. Some of the Malays of the party arranged with the Jakun to carry part of their private loads for some small consideration. Such is usually the way, if there is any choice at all, the Orang Liar get the heavy end of the stick.

Along the main ranges live the true Sakai, the wild man of Malay Literature. The name has come to mean a "follower or retainer, a member of a race subject to the Malays" and many strange stories are told of them. In the Hikayat Abdullah occurs the following passage:—"Ada pun Sakai itu ia-itu kĕadaan-nya sapĕrti kami ini juga, akan tĕtapi mĕrika' itu biasa tinggal di-atas pohon kayu" (the Sakai aborigines are like us in race, but they are in the habit of living in trees).

The Sakai of Selangor do actually live in huts built in the lower branches of low trees, where new jungle has been felled for the planting of hill padi. In clearings of as permanent a nature, as ever such Sakai consider permanent, communal huts are erected at a suitable height above the ground to defeat the leaps of tigers. The Sakai are of Indo-Chinese origin and some tribes have distinct Dravidian characteristics. The dress consists usually of a girdle made of a very fine rock fern, some armlets made of the same material and possibly a band of twine around the head. The weapons of the Sakai consist of sharpened bamboo knives, steel parangs among the more civilised tribes, and the sumpitan, or blow-pipe. The Sakai are said to be the best makers of this blow-pipe and the darts, and they are reputed to be the best marksmen. The blow-pipe is usually six to seven feet in length and made out of two pieces of cane. The inner barrel is very carefully bored out from a type of bamboo that only grows at a certain elevation and within restricted areas. The bamboo, the *bambusa wraii,* has nodes at about four to five feet and is particularly straight in growth. The outer tube is to form a protection to the inner or firing tube and is usually of a cane or reed and not bamboo. The ornamentation on the outer tube near the mouth-piece is usually symbolic and contains the signs of the tribe, and certain indications of the happenings of the tribe at the time the pipe was made. The special tribal signs are similarly placed on the case for the darts. The dart quiver is made from a short length of the common bamboo and contains usually thirty to fifty darts in three compartments. There are the darts for birds and very small animals, there are the darts for the larger birds, and lastly there are the darts of the heaviest type with a poison that is suitable for the largest game, such as the tiger and deer. It is all a matter of the strength of the poison prepared. Each dart has a nick near the end below the poison so that

(*Continued on page* 25)

What We Believe About Strong Drink

The existence of strong drink reaches back to the beginnings of recorded history and probably farther. Few social evils have become entrenched in society for so long a time. For that reason many people believe that it is a mistake to regard strong drink as an evil, as a real evil would not have been allowed to dominate society for as long a period as has strong drink. This we believe to be a mistaken attitude, failing as it does to take cognizance of the fact that human society, through ignorance of the real nature of the evil and its effects upon human life, has ever allowed other evils to persist through long periods; and failing also to remember that public opinion is cumbersome and slow-moving and allows evils to persist until, in future generations, it has gained sufficient strength to eradicate the evils. Others adopt the attitude that, admitting strong drink to be an evil, it is a necessary evil and must be accepted by society. This helpless and hopeless attitude we cannot accept. For the Church no evil is necessary, and the presence of a persistent evil is only a greater challenge to the strength of the Church.

If the existence of strong drink has extended through a very long period, protests against it have also been made from very early times. In the dawn of civilization Homer pointed out the debasing effects of strong drink. Within the writings of the Scriptures the writer of Proverbs records explicitly what in that early day was a common belief about strong drink: "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Centuries before the Christian era the Prophet Isaiah presents a disgusting picture of the results of strong drink upon even the leaders of the people when he says (Isa. 28:7): "The priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision they stumble in judgment." Warnings against the use of strong drink increase in the New Testament. Buddha in earlier times, and Mohammed in later, included total abstinence among their fundamental tenets.

In modern times public opinion against this evil has increased so greatly that its very existence is threatened. Not only is it regarded as degrading from moral and religious considerations, but also for scientific, economic, and social reasons the conscience of society is being aroused against it. It is no longer merely undesirable for society, it is fundamentally dangerous and inimical to the best interests of society. When the interests of the individual were primary, the plea for "personal liberty" in dealing with strong drink was much more forcible than it is at present. In the light of modern knowledge the question is seen to have primarily not individual, but social, implications. As laws and other expedients are resorted to for the protection of society against other dangers, society has the right to demand such means as may be necessary to protect not only the individual, but what is of far greater public importance, society itself from the ravages of strong drink.

The Kingdom of God means the rule of God in human life bringing men and women into such order and social relationship that fulness of life in all its powers and graces is the result. Strong drink opposes this conception of life at every turn. Therefore, the Church cannot compromise its position against strong drink, but must continue to oppose it in whatever form it appears.

The Committee on Public Morals.

Tamil Pastors' Institute, Klang.

THE 1933 MALAYA PASTORS' SUMMER SCHOOLS

BY REV. HOBART B. AMSTUTZ, DEAN.

For the seventh time most of our Asiatic Pastors met in schools for a period of study, inspiration and fellowship. This is the fourth time that we have met in two groups, the Tamils in one and the Chinese in the other. The Klang Tamil Methodist Church invited the Tamil pastors to come there and planned in every way to make their stay a happy one. And Rev. C. E. Fang and his church invited the Chinese pastors to Seremban.

On August 22nd twenty-five Tamil pastors and catechists arrived at Klang and soon found splendid living quarters and a bounteous dining-room at the Anglo-Chinese School building under the genial and painstaking care of Mr. G. S. Arumugam. For nine days we studied together, ate together, sang together, talked and visited. The Klang folks had such a full programme that we were guests at teas, receptions, tiffins, and dinners during every day of our stay in their town. A number of the catechists proved to be proficient on the musical instruments so dear to the Tamil people and entertained, time and again, with their interesting Kalachepams.

A departure from the usual order in classes, provided for a number of the pastors to lead discussions on practical problems relative to a minister's work, and proved to be most provocative and valuable in the sharing of ideas and experiences. Rev. N. G. Manickam gave a thorough course on the background of the eschatological ideas which are in our Christian teaching, so the pastors would understand how vagaries, such as fixing dates for Christ's Second Coming, the millennium, and End of the World, Seventh Day Adventism, and such doctrines now being taught in many places in Malaya, originated. The catechists took a course in practical homiletics in which every man delivered a short sermon which was then criticized by his elders. The Dean used his lecture hours to discuss various phases of the meaning of Jesus for us to-day.

We met every evening, in the church or the Methodist Girls' School hall, for devotional services either in the form of sermons delivered by various visitors, or in the form of Tamil Lyrical Services, called Kalachepams. On Sunday the men were divided into three groups, going to Port Swettenham, Bukit Rotan and Banting after the great service in the Klang church in the morning. The members of these churches royally entertained these visiting ministers.

The lovely little town of Seremban suddenly seemed to swarm with Chinese Methodist ministers when, by train and motor car and bus, twenty-two Chinese pastors arrived for the Chinese Summer School. As in Klang, the visiting ministers found excellent accommodations and splendid dining room service in the Anglo-Chinese School building. Many thanks are due to the principals of these two schools in so kindly turning over their buildings for our use

during the school holidays. Seremban is especially fortunate in that the school building and church are adjoining and thus form an almost ideal place for such a school. Rev. Fang, like Mr. Arumugam, had spared no pains in getting things ready for his brethren and planning for their every comfort.

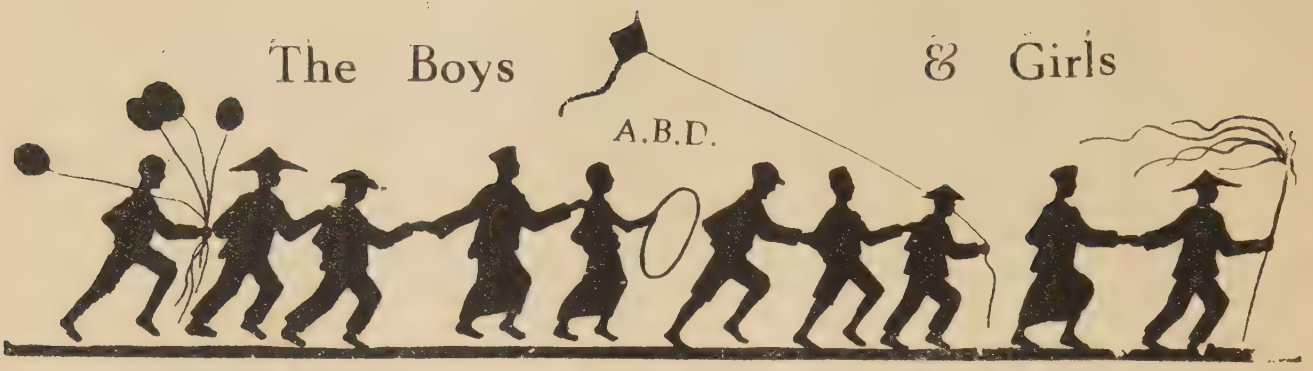
We enjoyed much fun on the second day when Rev. W. Reinoehl arrived with his Hollywood paraphernalia and took a cinema film of the school. The scenario was more carefully planned than the usual Hollywood production and the result brought delight and joy to the men as they saw themselves, a few days later, on the screen. This film is going to be sent to friends in Switzerland and the U.S.A. whose gifts made possible these schools. Another year we are hoping to get a picture of the Tamil brethren in action.

Bishop E. F. Lee, D.D, visited both Schools for a whole day and gave addresses. Everyone greatly appreciated his presence, his words, and the privilege to meet him personally. Rev. M. Dodsworth found time to spend several days with us and deliver lectures and sermons. Rev. D. P. Coole, who is as proficient in the Foochow dialect of Chinese as in English, spent a day with us and in the evening gave a lecture on his experiences in America. The little Chinese children who usually quickly went to sleep on the other evenings sat on the edges of their pews and laughed until they cried at this white man speaking their language so easily and with so much humour. Mr. John Chien headmaster of the Jasin Chinese School very kindly came and gave us his impressions on what a layman expects of his pastor. Rev. R. A. Blasdell, the Secretary of the Committee on Christian Literature, spent Monday with us and in a very vivid way made clear to the assembled ministers the challenge and opportunity offered by literature for Gospel advancement. Devotional services were held in the church every evening and up to the very last night the Seremban Chinese congregation turned out wonderfully. On Sunday the pastors were sent out to Kuala Pilah, Tampin, Mantin and Sepang and took part in the Seremban church service.

The discussion class was found to be valuable in both Schools. Three lectures on Palestine were given by the Dean at the request of the groups. Rev. Andrew K. T. Chen, for the fifth time, took an entire group of lectures using this year the general subject of Eschatology for his talks.

We left Klang and Seremban feeling like different men and we have gone back to our churches and tasks with a new vision of our part in the service of our Master Jesus Christ.

Chinese Pastors' Institute, Seremban.



THE SELFISH GIANT

(Continued from preceding issue)

He saw a most wonderful sight. Through a little hole in the wall the children had crept in, and they were sitting in the branches of the trees. In every tree that he could see there was a little child. And the trees were so glad to have the children back again that they had covered themselves with blossoms, and were waving their arms gently above the children's heads. The birds were flying about and twittering with delight, and the flowers were looking up through the green grass and laughing. It was a lovely scene, only in one corner it was still winter. It was the farthest corner of the garden, and in it was standing a little boy. He was so small that he could not reach up to the branches of the tree, and he was wandering all round it, crying bitterly. The poor tree was still quite covered with frost and snow, and the North Wind was blowing and roaring above it. "Climb up, little boy," said the Tree, and it bent its branches down as low as it could; but the boy was too tiny.

And the Giant's heart melted as he looked out. "How selfish I have been!" he said; "now I know why the Spring would not come here. I will put that poor little boy on the top of the tree, and then I will knock down the wall, and my garden shall be the children's playground for ever and ever." He was really very sorry for what he had done.

So he crept downstairs and opened the front door quite softly, and went out into the garden. But when the children saw him they were so frightened that they all ran away, and the garden became winter again Only the little boy did not run, for his eyes were so full of tears that he did not see the Giant coming. And the Giant stole up behind him and took him gently in his hand, and put him up into the tree. And the tree broke at once into blossoms, and the birds came and sang on it, and the little boy stretched out his two arms and flung them round the Giant's neck, and kissed him. And the other children, when they saw that the Giant was not wicked any longer, came running back, and with them came the Spring. "It is your garden now, little children," said the Giant, and he took a great axe and knocked down the wall. And when the people were going to market at twelve o'clock they found the Giant playing with the children in the most beautiful garden they had ever seen.

All day long they played, and in the evening they came to the Giant to bid him good-bye.

"But where is your little companion?" he said; "the boy I put into the tree." The Giant loved him the best because he had kissed him.

"We don't know," answered the children; "he has gone away."

Every afternoon, when school was over, the children came and played with the Giant. But the little boy whom the Giant loved was never seen again. The Giant was very kind to all the children, yet he longed for his first little friend, and often spoke of him. "How I would like to see him," he used to say.

Years went by, and the Giant grew very old and feeble. He could not play about any more, so he sat in a huge armchair, and watched the children at their games, and admired his garden. "I have many beautiful flowers," he said, "but the children are the most beautiful flowers of all."

One winter morning he looked out of his window as he was dressing. He did not hate the Winter now, for he knew that it was merely the Spring asleep, and that the flowers were resting.

Suddenly he rubbed his eyes in wonder, and looked and looked. It certainly was a marvelous sight. In the farthest corner of the garden was a tree quite covered with lovely white blossoms. Its branches were all golden, and silver fruit hung down from them, and underneath it stood the little boy he had loved.

Downstairs ran the Giant in great joy, and out into the garden. He hastened across the grass, and came near to the child.

"Who art thou?" said the Giant, and a strange awe fell on him, and he knelt before the little child.

And the child smiled on the Giant, and said to him, "You let me play once in your garden, to-day you shall come with me to my garden, which is Paradise."

And when the children ran in that afternoon, they found the Giant lying under the tree, all covered with white blossoms.

THE CHURCHES AND WORLD PROBLEMS

At the beginning of this year, the international situation and the future of the greater part of the countries from the political, economic and social point of view appear more uncertain and disquieting than they were a few months ago. The States of America, where prosperity was a dogma, know the terrors of an unprecedented economic crisis: the countries of the Far East are witnessing struggles which the passing months aggravate and exhaust: the British Empire appears uncertain and restless in face of a future threatened with serious storms, and more than ever Europe flounders in difficulties, conflicts and suspicions which a single incident could transform into definite disaster; dark Africa suffers equally, though less demonstrative. Paltry remedies, momentary stimulants are proposed—dictatorship, Communism, new customs tariffs. Parliaments renew without changing their governments which cannot alleviate the precarious situation. The peoples ask for peace, free-trade, disarmament, international understanding, the fall of prices, the right to work. In all countries we are travelling towards the opposite solutions. Has not the hour come to choose between two paths? According to the trend which the peoples give to their politics from to-day, the world may evolve through many difficulties towards a slow recovery if radical decisions are taken, otherwise we shall advance inevitably by ever fiercer struggles to irreparable catastrophe,

If those in power could together stop the cancer of unemployment by measures of human solidarity, the most urgent problem would be solved; but its solution depends largely on disarmament and, therefore, public opinion should impose this remedy on its leaders. The possibility of disarmament depends in its turn on a solution of the Sino-Japanese conflict, which would restore our seriously shaken confidence in the value of promises, treaties and conventions which, with the establishment of the League of Nations, allowed men to believe in the beginning of a new era in international relations.

In face of these gigantic tasks, neither force nor law will provide the dynamic power necessary for those who command and those who execute to bring about the practical restoration of a world lost in pride and egoism, but only a return to the source of life, the author of all good things, the God of holiness and love.

The task of those who have believed in Him and have heard Him in Jesus Christ is the same to-day as for twenty centuries.

To-day the Churches have less than ever the right to remain silent, to retire into themselves, to hesitate. In the immediate tasks which confront them in every country and in particular in the three cases which we have indicated, it is the urgent duty of each one of them and especially of the two oecumenical organisations with which we collaborate to make known their opinion forcibly and to affirm their convictions without reserve. It is above all their duty to raise to God prayers of intercession and penitence. "Thy will be done on earth as it is in heaven." There lies the victory. It is possible, it is certain.

H. L. H.

A FASHIONABLE POISON

JOHN WESLEY

[From "Thoughts on Nervous Disorders"]

BUT what are the causes of this strange disorder [nervousness]? One cause is, the use of spirituous liquors. This is one of the horrid effects which naturally follow the swallowing that fashionable poison. That liquid fire lays the foundation of numberless diseases, and of this in particular. It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country) but in any civilized state. "O, it brings in a considerable sum of money to government." True; but is it wise to barter men's lives for money? Surely, that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusably ill husbandry, to give the lives of useful men for any sum of money whatever.

A Cry From Borneo!

"Preach the gospel in the regions beyond you." II Cor. 10:16.

"Why didn't you tell us sooner?"
The words came sad and low;
"O ye who knew the gospel truths,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe;
But we never heard the story,
Why didn't you let us know?

"You have had the gospel message,
You have known a Saviour's love;
Your dear ones passed from Christian homes,
To the blessed land above.
Why did you let our fathers die,
And into the silence go?
With no thought of Christ to comfort,
Why didn't you let us know?

"We appeal to you, O Christians,
In lands beyond the sea!
Why didn't you tell us sooner,
Christ died for you and me?
Nineteen hundred years have passed
Since disciples were told to go
To the uttermost parts of the earth and teach;
Why didn't you let us know?

"You say you are Christ's disciples;
That you try His work to do;
And yet His very last command
Is disobeyed by you.
'Tis indeed a wonderful story!
He loved the whole world so,
That He came and died to save us,
But you didn't let us know!

"O souls, redeemed by Jesus,
Think what your Lord hath done.
He came to earth and suffered,
And died for every one.
He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why didn't you let us know?

"O soul, redeemed by Jesus,
Think what your Lord hath done!
He came to earth and suffered,
And died for every one.
He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why didn't you let us know?

"Hear this pathetic cry of ours,
O dweller in Christian lands!
For the Dyak stands before you.
With pleading, outstretched hands;
You may not be able to come yourself,
But some in your stead can go.
Will you not send us teachers?
Will you not let us know?"

W. V.

Unevangelized Tribes Mission of Borneo.

RELIGIOUS EDUCATION

R. M. H. & D. H. Y.

Tamil Sunday School at Nibong Tebal which meets at Caledonia Estate.

"VACATION JOTTINGS"

Under the joint auspices of the Malaysia Commission on Religious Education and the Penang District Sunday School Association, a Vacation Religious Education Class was organized and conducted by Rev. D. H. Yap. Meeting for two hours per day for six days, this class fulfilled the requirement of the Standard Leadership Training Curriculum. There were about twenty young men who attended, including teachers from the Anglo-Chinese School of Parit Buntar, Nibong Tebal, and Penang, and Sunday School teachers and Leaguers. The daily attendance ranged from 14 to 18. As the basis of lecture and class discussion the text-book by Professor Baily "Christianity as a Way of Life and Belief" was used. The teachers and young people showed keen interest in the discussion of such topics as Jesus and our conception of God, Salvation, Sin, Jesus as Saviour and Life-example, His character and teaching, etc. One afternoon the class had a tea-party at the sea-side and enjoyed games and swimming and the fellowship.

During the vacation there were still a few Sunday Schools that did not meet, but a good number of them met as usual even though perhaps the attendance fell off a bit. The Sunday Schools that do not meet during the holidays are generally those connected with the Day Schools, while those that have been organized in definite connection with the churches meet as usual. It is gratifying to note that almost all the Sunday Schools are now organized in close connection with the churches, instead of remaining as Day School Sunday Schools. Within the present year the Sunday Schools at Ipoh and Penang have been definitely connected with the churches; likewise also all the Day School Sunday Schools at Kuala Lumpur were organized into the Kuala Lumpur Union Church School under the Quarterly Conferences of the Wesley and Chinese Churches.

The following Sunday Schools have thus far sent in their Children's Day Offerings to the Malaysia Commission on Religious Education:

SINGAPORE	Wesley Sunday School	$36.00	
	Straits-Chinese S.S. ..	26.09	
	Tamil Sunday School ..	15.00	
	Geylang Sunday School	5.76	
MALACCA	Straits-Chinese S.S. ..	17.20	
	Jasin Chinese Sunday School	4.53	
Kuala Lumpur	Union Church School	11.85	
Seremban	English Sunday School ..	5.00	
Ipoh	Union Sunday School	26.25	
Sitiawan	Union Sunday School ..	10.54	
Third Road	Chinese Church, Sitiawan	4.50	
Taiping	Tamil Sunday School ..	7.50	
PENANG	Wesley Sunday School ..	10.00	
	Chinese Sunday School ..	5.00	
	Bukit Mertajam Union S.S.	8.00	
			$193.22

SUMMARY:

Wesley and Union Sunday Schools	$97.10
Straits-Chinese and Chinese S.S.	73.62
Tamil Sunday Schools	22.50
TOTAL thus far received	$193.22

May We request those Sunday Schools that have not sent in their Children's Day Offerings to the Malaysia Commission on Religious Education to do so as early as possible, as the Conference year is about through.

During the vacation just ended, a number of Daily Vacation Church Schools were organized and conducted at various centres under the supervision of various religious education workers: Singapore (Miss Harvey), Malacca (Mrs. Dodsworth), Kuala Lumpur (Miss Emma Olson) and Sitiawan (Miss Sadler). A feature in the work of the Daily Vacation Church Schools this year is that a number of the Eveland Seminary girls were assigned to help in the various centres. Over 500 children attended the ten schools, and excellent reports have come in of the work done.

THE EPWORTH LEAGUE

D.H.Y.

[All contributors to this page should send in their material direct to the Rev. D. H. Yap, 3-F Perak Road, Kuala Lumpur.—*Editor*].

KAMPAR JUNIOR EPWORTH LEAGUE

The Kampar Junior Epworth League was first organised by the League Superintendent, Mr. Wong Hean Kim, in April this year. Devotional meetings are held in the Anglo-Chinese School Hall once a week on every Thursday, and Business and Social meetings are held once a month.

The members both boys and girls are given instructions in the culinary art. Lessons are given once a week on Saturdays. The girls are taught by Mrs. Yong Ngim Djin, while the boys are trained by Mrs. Wong Hean Kim. Both the ladies are members of the Kampar Epworth League. The members are given the opportunity of studying Chinese under the following instructors: Messrs. Lo Wei Kuang, Lai Kam Hong, and Yue Kuy Leong who are also members of the Kampar Epworth League. Free lessons are given three times a week and more than seventy have enrolled in the Chinese classes.

PALEMBANG JUNIOR LEAGUE

The Junior League in Palembang is little different from those in Malaya. Its membership is open to all the children in the Day school. Most of the members are non-Christians. Yet they take part in the meetings with the same spirit as the Christians do in other places.

The Devotional meetings are held on Sunday evenings at 4. Both Malay and English are used in the services. Songs from the Malay Hymn books, recitations, dialogues and Bible stories form the main part of the programme.

Under the present scheme, two day-school classes are requested each week to contribute some items for the programme. All the teachers have whole-heartedly helped us in preparing their children for these meetings. The Junior League is fortunate this year in having Mr. Soerip, an energetic young teacher, as its President. Mr. Kassianoes is helping us not only as the 1st Vice-President but also as our organist. He was the "Doctor Cure-All," in our last Social gathering which had an attendance of nearly 200 children. In the same Social gathering Rev. H. C. Bower delighted the crowd by giving a magic-lantern lecture.

MR. CHELLIAH. *Superintendent.*

Junior Epworth League, Kampar.

PENANG UNION EPWORTH LEAGUE

The devotional meetings have taken on a new meaning. The assiduous leadership of our first vice-president has been rewarded with interesting outside speakers new musical worship periods, and devotionals participated in by more Epworth League members.

A sports evening was held at Hillview on August 10. About forty-five young men and young ladies assembled for a brief business meeting. After the business meeting, tennis and badminton courts were kept busy until dark. Two tables of jigsaw puzzles were very popular. When it became too dark to play longer, cold drinks and cakes were served.

November will find us in the midst of a sports tournament. This is open to Epworth League members only. The winners of the events will be given an opportunity to train for the coming Institute sports.

INTER-LEAGUE SPORTS

Malacca vs. Seremban.

About fifty Leaguers from Malacca travelled to Seremban on the 12th of August and spent a very delightful afternoon there in sports with the Seremban Leaguers. The following games were played: Badminton, Pingpong, Tennis, and Football. After the Sports, at 7:30 p.m., the Malacca Leaguers were entertained to a grand rice and curry dinner. Tables were spread for over a hundred diners. Mrs. Runyan, the President of the Seremban League, gave a short address welcoming the Malacca Leaguers. She also expressed a strong desire to see this Inter-League Sports and Fellowship repeated every year, each League being host every other year. The President of the Malacca League, Mr. Loh Hung Loon, also spoke a few words. He thanked the Seremban Leaguers for their kind welcome, excellent hospitality, and fine spirit. The whole programme ended about 9:30 p.m. when the Malacca Leaguers started back on their homeward journey.

KUALA LUMPUR CHINESE EPWORTH LEAGUE CABINET INSTALLED

The first Cabinet of the Kuala Lumpur Chinese Epworth League was formally installed by Rev. M. Dodsworth in the Cantonese Methodist Church on Sunday morning, the 10th of September, 1933. The officers remain unchanged except for the appointment of Mr. Ng Teong Siew as Treasurer in place of Mr. Hong Chew Ki, who has left Kuala Lumpur on transfer to Singapore.

This League is now trying to serve 58 members, and hopes to be increasingly helpful to a larger group as times goes on, especially in cultivating the spirit of devotion.

The Cabinet consists of the following:—

Mr. Too Hing Kei ..... President.
Mr. Chong Kek Chong .... 1st Vice-President.
Mr. Chin Chock Lim ..... 2nd Vice-President.
Miss Ng Sat Kim and Mr. Soong Hong Bing ....3rd Vice-President.
Mr. Thio Gek Choo..... 4rd Vice-President.
Mr. Ng Teong Siew ..... Hon. Treasurer.
Mr. Tay Soo Keng ..... Hon. Secretary.

THE SITIAWAN UNION EPWORTH LEAGUE

One evening in late July about sixty of the young people wended their way in a lorry and motor-cars to Telok Muroh, beside the sea. Until sunset they waded in the water and played various games.

Miss Sadler had prepared a beautiful song and ritual service, taking for her subject "The Mountains and the Sea." As the sun was descending behind the mountains on the Island Pangkor we all sat around on the rocks facing the sea and the mountains, and took part in the appropriate ritual service. This was followed by a short talk on "Service" by Rev. Moi Poh Peng.

The teachers of the Methodist Girls' School had prepared a good hot supper of rice and curry. After supper there were more games, and a pleasant ride home in the wonderful moonlight.

KAMPAR UNION EPWORTH LEAGUE

On the 7th August, 1933, 26 Leaguers left Kampar Town for the Kampar Waterfalls, where they held their monthly Business and Social Meeting. As soon as the Leaguers reached their destination, they changed into bathing costumes and had two hours of great fun in the falls. A fine tiffin was served, after which the Business Meeting was held, and the Leaguers returned to Town at about 1 p.m.

Our League has increased in membership by about 50%.

N. O. Cheang
Hon. Secretary

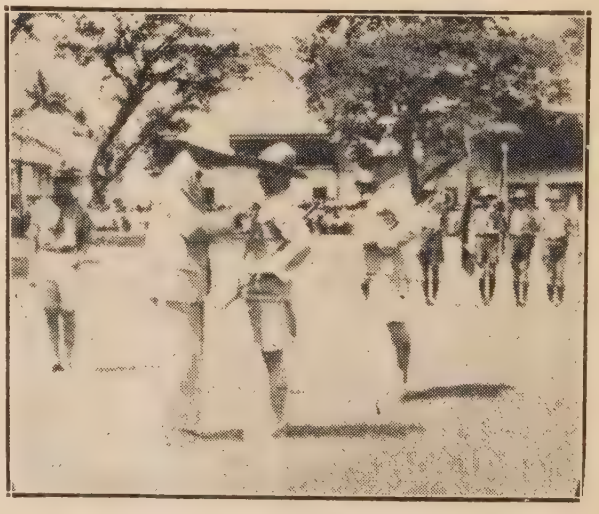
BUKIT HO SWEE

Bukit Ho Swee is one of the slums of Singapore. The whole neighbourhood is Hokkien speaking. Although poverty stares most of the people in the face, there is found here a group of bright and happy children. Off and on for several years Bible Women have visited this place and occasional services have been held.

About eighteen months ago a Sunday School was started here by our District Parish Visitor and some of the Eveland Seminary students. This work they have cheerfully carried on in spite of many difficulties. In the first place, we could not find a room that we could rent. Finally one of the members of the Telok Ayer Church offered us the use of her little home, which is very small but nice and clean. The Municipality is cutting away the hill and have cut in under the little house, so that the room now occupied by the Sunday School, and particularly the corner used by the teacher, overhangs a precipice some fifty feet deep or more. The room is about 13 by 15, and into this space about 80 children crowd every Sunday afternoon. There is usually an overflow outside. The seats are the boards from the family beds supported by grocery boxes.

Those who attend this Sunday School regularly have showed a decided improvement in cleanliness and conversation. The children are learning to be quiet and reverent, and the Sunday School is definitely influencing for good many homes in the neighbourhood.

Some day soon we hope to have a little hall that we can call our own, to accommodate all those who want to be taught Christ's way of life at Bukit Ho Swee.



Decoration of Mr. Chong Wan Fook, Anglo-Chinese School, Kampar, by His Excellency, Sir Cecil Clementi, for his good record in Scouting.

Men of the Jungles

(*Continued from P.* 16)

when hit the wounded animal or bird cannot rub out the poisoned end in its hurried passage through the jungle. The poison is different for each tribe, although the main ingredients are the same in all cases. They are, primarily the sap of the Ipoh tree, the sap of the various Malayan nettles called Jelatang, the stings of the scorpions and centipedes and certain unmentionable objects of reputedly high magical value. The various ingredients are slowly boiled over a slow fire for some hours and the resultant mess is a viscous dark red to black mass, in which the pointed ends of the darts are rubbed and dried over a fire. Any remainder of poison is kept in the hollow bottom to the dart quiver, for future use. In the woven top of the quiver is a small quantity of shredded cotton, a little of which is placed behind the dart to act as a wad and to prevent the escape of the blower's wind.

Darts can be shot for a distance of eighty yards and a man target hit nearly every time. The usual effective distance, having regard to the small targets usually obtained, is about twenty yards. At this range an average Sakai could hit a mark the size of a penny every time.

(*Continued in next issue.*)

THE JAVA CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

Attended by about 100 delegates, college students and university graduates from U.S.A, Holland, France, Germany, China, Japan, India, Burma, Ceylon, Siam, the Phillipines, Australia, New Zealand, Java, Sumatra, the Celebes, and Malaya, the first Conference of the World's Student Christian Federation to be held in Malaysia, met at Tjiteureup (near Buitenzorg), Java, September 6—14, 1933, under the chairmanship of Mr. Francis P. Miller, the American President of the Federation.

The first day of the Conference was given to witnessing to the Reality of the Federation's Life, and addresses dealing with the Christian Communities in Indonesia, were given by Mr. A. Sinaga of Sumatra, Mr. Sindhoepramana of Java, and Mr. P. Tiendas of the Celebes. On the second day, reports were given of the Student Christian Movements in Asia and Australasia, with special reference to the three following issues:—

(a) The Christian Message and its Rivals,

(b) Problems of Races and Nations,

(c) Problems of the Social Order.

On the third day Dr. T. Z. Koo from China and Dr. W. A. Visser 't Hooft (Dutch), the General Secretary of the World's Student Christian Federation, delivered addresses on the "Significance of Jesus Christ." On the three subsequent days the Conference was divided into three sections which studied respectively (a) the Christian Message in Relation to Other Religions, (b) the Christian Message in Relation to Race and Nation, and (c) the Christian Message in Relation to Society. On these days and nights, various scholarly and thought-provoking addresses were given by various speakers including Dr. H. Kraemer, Dutch missionary in Java, Dr. E. Verwiebe, German Missionary in Sumatra, and Mr. S. Saito, General Secretary of the Y.M.C.A. in Japan.

At this Conference the Student Christian Movement in Java was admitted as a corresponding member of the Federation. Since 1925 Dr. C. L. van Doorn has worked among the students in Java to stimulate and organize the Student Christian Movement in Indonesia. The Java student delegation numbered about 40, comprising students from the Medical and Law Faculties in Batavia, the Technical College at Bandoeng, the Agricultural College at Djodjakarta, the Teachers' Training College and the Medical College at Soerabaya.

The delegates from Malaya were Miss Queh Eng Lan (Medical College) and Mr. Lim Teh Boh (Raffles College). Other visiting delegates from Malaya were Miss Mary Chen, Miss E. V. Davis, and the Rev. and Mrs. D. H. Yap.

D. H. YAP.

The Editor—The Malaysia Message,
10 Mt. Sophia, Singapore, S.S.

Sir: While we were in New York City I went to Dr. Vaughan for a physical examination in order to take out some more life insurance. He happened to ask me what rates I was going to pay for the protection I would receive and was much surprised at the figures. Then he told me of a New Jersey Insurance company that would insure missionaries, in countries under governments such as ours, at the same rates as in the U.S.A. I was of course interested and made an appointment to meet their agent, a lady who was a retrenched missionary from China. Her company gave me a good proposition and at the same time helped to re-convert the insurance I was already carrying so as to give more adequate and satisfactory protection to my family. Their service was so genuine and they now have a totally new policy that missionaries ought to be interested in, one that has extremely low premiums at the start and one especially adapted to these times. I am not in the business and have no other aim in writing this than the altruistic one of assisting anyone who may be interested to get in touch with this company in the U.S.A. either right from the field or when you are at home on leave. So many of the U.S. Insurance companies cannot insure missionaries due to a clause in their charters.

Yours very sincerely,

H. B. AMSTUTZ

M. P. H.

New and Forthcoming Publications.

M.P.H. TROPICAL HYGIENE. BOOK I. by S. W. WINSTEDT, M.B. C.HB. (Edin.)

This work is written primarily for the use of Students in Malaya, and has been commented on as being the most practical work of its kind. It is intended for use in Standards III and IV, and Special Malay Classes. **Price 85 cents.**

Part Two of this work is in the Press.

M.P.H. ENGLISH COMPOSITION FOR THE LITTLE ONES. PART ONE.

This book is intended to help the pupil to overcome the difficulty of expressing himself in clear grammatical sentences, and is for use in PRIMARY I &II. IN PRESS.

M.P.H. CONVERSATIONAL PICTURES.

These Pictures have been prepared by the members of the Johore Teachers Association and will consist of a series of five sets, each set containing 12 cards 10" x 8¼" depicting everyday local scenes. There will be a Handbook to accompany each set.

IN PRESS.

M.P.H. SUPPLEMENTARY READERS.

Readers prepared for English boys and girls presume a knowledge of English traditions and customs not possessed by local pupils. The aim of the M.P.H. Series of Supplementary Readers is to meet this difficulty by providing suitable rapid Readers for all classes to be used parallel with the intensive Readers in the Malayan Readers Series. The General Editor of the Series, consisting of Seven Books suitable for Standards One to Seven, is Mr. H. R. Cheeseman, Superintendent of Education Johore.

GRIN & BEAREM

Margery (in the conservatory)—"There's a hole in the bottom of each flowerpot."

Tommy—"Yes, that's in case the bulb is put in the wrong way up."

—*Punch.*

Defying the Earthquake.

"See if you can laugh that off," said the fat man's wife as she wired a button on his vest.—*Boys' Life.*

Husband All Right, But—

Mrs. Fitzwell (socially inclined): "My dear, I have picked a husband for you."

Her daughter: "Very well; but I tell you emphatically that when it comes to buying the wedding dress I'll select the material myself."—*Whitley Seaside Herald.*

Indignant Reader.

"If you print any more jokes about Scotsmen I shall cease borrowing your paper," writes a man from Aberdeen.

—*Labor.*

—Little Molly was crying bitterly.

"What's the matter, dear?" asked her mother.

"Boo-hoo! My new shoes hurt me!"

"Well, no wonder! You've got them on the wrong feet!"

Molly continued to weep and would not be comforted. "I haven't any other feet," she sobbed.—*Exchange.*

—*Teacher*—"What is an ant-eater?"

Small Boy—"I suppose an ant-eater is a cannibal who ate his mother's sister."—*Selected.*

—A little girl, three years old, was asked what kind of ice cream she would like to have. After hesitating a few minutes she replied, "I think vanilla would look best on my dress."—*Parents' Magazine.*

—*Bobby*—"Sis, what is conscience?"

Grown-Up Sister—"It's something that tells you when you do right or wrong."

Bobby—"Oh, no, that's mother."—*Boston Transcript.*

—Little Margaret was just getting over a cold when her mother caught one. When a caller asked the latter where she got her cold, Margaret put in; "I guess mother inherited it from me."—*Selected.*

—*Teacher*—"Tommy, tell me what the prefix 'mag' means."

Tommy—"Big."

"*Teacher*—"Then give me an illustration."

Tommy—"I like magpies."—*Selected.*

PERSONALS

(Continued from page 2).

MISS ELSIE DUNCAN and MR. ROLAND LYNE were married Sept. 4 in Wesley Church, Singapore, by Bishop Lee. They proceeded the same day to Fraser's Hill where they spent two weeks.

MR. and MRS. STUART DUNCAN have moved on transfer to Rawang where Mr. Duncan will be connected with the Anglo-Malay Tin Ltd. from October 1st. LILLIAN MARY was baptized by Rev. Eklund in Wesley Church at the Sunday evening service of September 17th.

MRS. T. W. HINCH in her capacity as Malayan Treasurer of the Y.W.C.A. spent a number of days in various centers of the Peninsula. The Annual Malayan Committee Meeting was held in Kuala Lumpur, September 22nd—25th.

Word has been received that MISS MARY WHITFIELD and MR. WALLACE MACKY were married in City Road Chapel, London, September 6th, by the Rev. Mr. MacNeil.

MR. and MRS. HERBERT KUEHN spent several weeks at The Knoll, Brastagi, during the August Holiday. MRS. BRUCE, MR. and MRS. RUNYAN, and MRS. AMSTUTZ and the children spent a very pleasant two weeks at Port Dickson. MR. AMSTUTZ was able to be present part of the time when he was not busy with Pastors' Institutes.

We are informed that the new Asiatic Pastors' Bungalow at Lumut is nearing completion. When it has been completed we hope to give our readers a picture of this very commendable and needed advancement in Malayan Methodism.

The latest information which we have had indicates that the condition of PAUL COOLE, son of the Rev. and Mrs. D. P. Coole, Sitiawan, is progressing satisfactorily. He is still at the Government Hospital, Batu Gajah.

The following missionaries spent the recent school holidays at Maxwell's Hill, Taiping: at the Cottage, Mr. and Mrs. Schmucker, the Misses Cass, Sherwood, and Mullins, and Messrs. Proebstel, Kesselring, Peterson, and Clancy; at the Nest, the Misses Kenyon, Rea, and Craven.

The Methodist Girls' School Singapore, has announced a Malay Doll Bazaar for the 7th October in aid of their Building Fund.

MISS ETHA M. NAGLER, W.F.M.S. missionary from China, who spent her summer vacation in Malaya returned to China by the Conte Verde at the end of August. She is teaching at the Olivet Girls' High School at Chinkiang, the provincial capital of Kiangsu Province.

On August 27th MRS. A. M. LEICESTER, formerly of Singapore and now of Malacca, celebrated her eightieth birthday. At the evening service the transfer of her Church membership from Singapore to Malacca was announced, and she was presented with a lovely basket of orchids. She is the oldest member of the Methodist Church in Malaya, having united with the Methodist Church in Singapore soon after the first arrival of the Rev. (now Bishop) W. F. Oldham in that city.

The engagement has been announced of MISS LORINNE McLAUGHLIN of the Anglo-Chinese School, Singapore, and the REV. W. S. REINOEHL of the Anglo-Chinese School, Penang.

The REV. P. L. PEACH, who has spent many years in the Methodist Schools of Malaya, is expected to return to Malaya at the end of October. He will take over the duties of Principal of the Methodist Boys' School, Kuala Lumpur, from the REV. T. W. BOWMAR who will proceed on transfer to the Anglo-Chinese School, Penang.

The engagement of MISS YU PEE DING and MR. HONG CHEW KI is announced. MISS YU is a student at Eveland Seminary and MR. HONG has recently been transferred from Kuala Lumpur to Singapore.

After spending a short holiday at Fraser's Hill REV. and MRS. W. A. SCHURR and MICHAEL left for America on furlough. They are travelling overland via Bangkok and Saigon to Manila. They expect to sail from Manila on 7th October on S.S. President Coolidge. They will spend their furlough in California and can be addressed at either 3704 Granada Ave, San Diego California, or at Puente, California, U.S.A.

The REV. and MRS. T. W. BOWMAR of Kuala Lumpur with their three children spent two weeks at Fraser's Hill.

MR. HARVEY PINNEY, one-time secretary to Bishop Lowe in Malaya, and now working in the Public Relief Bureau of the city of Minneapolis, Minn., U.S.A. was recently granted an assistant professorship at the University of New York, with the added opportunity to complete his work for the Ph. D. degree.

The MISSES THIRZA BUNCE and FLORENCE KLEINHENN have moved into the lovely new W.F.M.S. home at Ipoh. This new house is on the school compound and adds greatly to the beauty of the property.

MISS KATHERINE BOEYE, who for a year and a half was a teacher in the Methodist Girl's School and Eveland Seminary, Singapore, has again returned to Nanking China, to work in the Methodist Girl's High School there.

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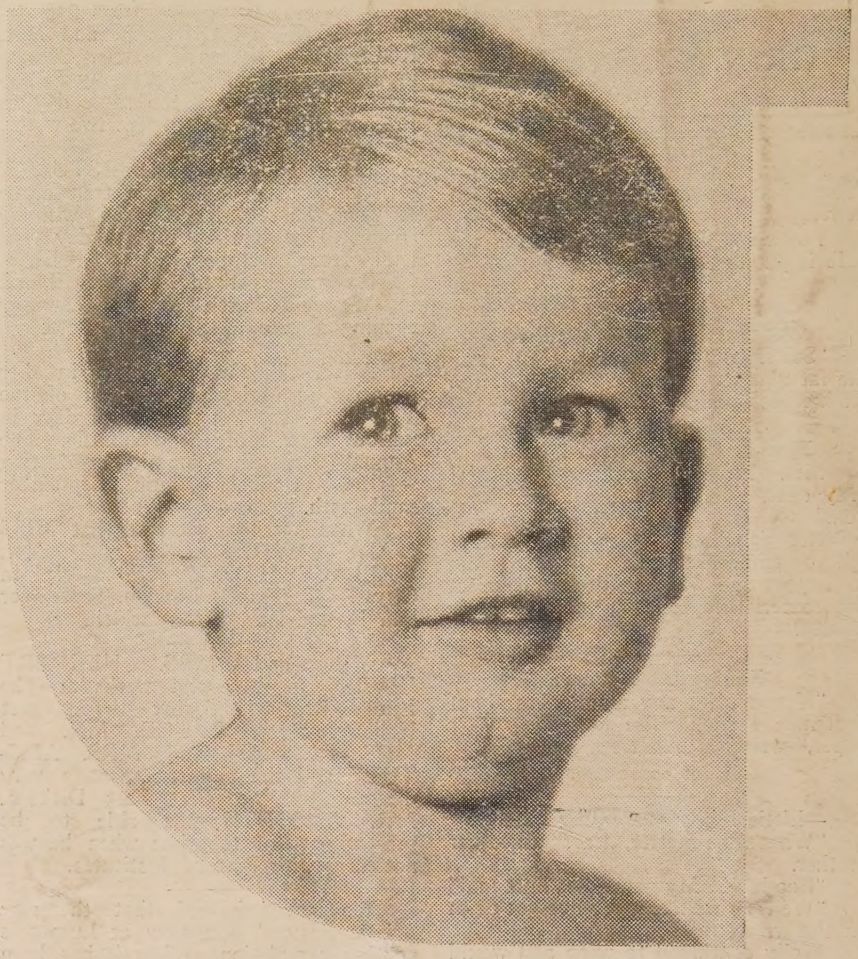
M.B.



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